

THE  
HOLY SCRIPTURES  
AN ABRIDGMENT



**THE HOLY SCRIPTURES**  
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TO THE MEMORY OF  
MINNIE, KATHARINE AND JULIA MAYER



# THE HOLY SCRIPTURES

AN ABRIDGMENT

FOR USE IN THE  
JEWISH SCHOOL AND HOME



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## PREFACE

This book is an abridgment of the Holy Scriptures and is based upon the translation of the Hebrew Bible issued by the Jewish Publication Society of America.

The publication of this volume has been made possible by the Hebrew Sunday School Society of Philadelphia which felt that this form of memorial would be a fitting tribute to three devoted sisters who had been interested in the religious education of the Jewish child and had for many years taken an earnest and active part in the work of the Society.

This book has been compiled, edited and prepared for the press by Emily Solis-Cohen, Jr., who worked in co-operation with a committee which represented jointly the Hebrew Sunday School Society of Philadelphia and the Jewish Publication Society of America.

The only portions of the Holy Scriptures that are not represented in this abridgment are the books of Joel, Obadiah, Nahum, Habakkuk, Zephaniah, Song of Songs, Lamentations and Chronicles. Repetitions also have been generally omitted together with such material as was thought to be too difficult, or unsuited to the age of younger readers. Otherwise, the deviations from the Jewish Publication Society's translation are few; and such changes as have been made are meant to make the altered passages more understandable to the child and to the adolescent reader for whom this book is primarily intended.

The biblical sources have been indicated both at the end of each selection and in the table of contents.

Wherever feasible, and especially in the table of contents, the aim has been to indicate the verses as well as the chapters. In the matter of verse references, however, it was found to be more practicable to be general, and not to specify which verses in a chapter or what part of a verse had been omitted. The sources as given in the table of contents will serve as a guide to teachers who may wish to consult the Bible itself. Teachers will find the table of contents a practical aid also for class purposes.

It is hoped that this volume will be used extensively in the Jewish school and home and will prepare the way for the reading of the Bible in its entirety.

Philadelphia, the 3rd day of Hanukkah, 5691 (1930).

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## GENESIS בראשית

### CREATION

IN the beginning God created the heaven and the earth. Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of God hovered over the face of the waters. And God said: "Let there be light." And there was light. And God saw the light, that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.

And God said: "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament Heaven. And there was evening and there was morning, a second day.

And God said: "Let the waters under the heaven be gathered together unto one place, and let the dry land appear." And it was so. And God called the dry land Earth, and the gathering together of the waters called He Seas; and God saw that it was good. And God said: "Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth." And it was so. And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof, after its kind; and God saw that it was good. And there was evening and there was morning, a third day.

And God said: "Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years; and let them be for lights in the firmament of the heaven to give light upon the earth." And it was so. And God made the two great lights: the greater light to rule the day, and the lesser light to rule the night; and the stars. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good. And there was evening and there was morning, a fourth day.

And God said: "Let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the open firmament of heaven." And God created the great sea-monsters, and every living creature that creepeth, wherewith the waters swarmed, after its kind, and every winged fowl after its kind; and God saw that it was good. And God blessed them, saying: "Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth." And there was evening and there was morning, a fifth day.

And God said: "Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind." And it was so. And God made the beast of the earth after its kind, and the cattle after their kind, and every thing that creepeth upon the ground after its kind; and God saw that it was good.

And God said: "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping



thing that creepeth upon the earth." And God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them; and God said unto them: "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth."

And God said: "Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed—to you it shall be for food; and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is a living soul, I have given every green herb for food." And it was so. And God saw everything that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

And the heaven and the earth were finished, and all the host of them. And on the seventh day God finished His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God in creating had made.

—Genesis, Chapters 1, 2 (1–3).

## THE GARDEN OF EDEN

AND the LORD God planted a garden eastward, in Eden; and there He put the man whom He had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the

tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying: "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

And the LORD God said: "It is not good that the man should be alone; I will make him a help meet for him." And the LORD God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs, and closed up the place with flesh instead thereof. And the rib, which the LORD God had taken from the man, made He a woman, and brought her unto the man. And the man said: "This is now bone of my bones, and flesh of my flesh; she shall be called Woman (Issah), because she was taken out of Man (Ish)." Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.

Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman: "Yea, hath God said: Ye shall not eat of any tree of the garden?" And the woman said unto the serpent: "Of the fruit of the trees of the garden we may eat; but of the fruit of the tree which is in the midst of the garden, God hath said: Ye shall not eat of it, neither shall ye touch it, lest ye die." And the serpent said unto the woman: "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes

shall be opened, and ye shall be as God, knowing good and evil."

And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves girdles. And they heard the voice of the LORD God walking in the garden toward the cool of the day; and the man and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

And the LORD God called unto the man, and said unto him: "Where art thou?" And he said: "I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself." And He said: "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?" And the man said: "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat." And the LORD God said unto the woman: "What is this thou hast done?" And the woman said: "The serpent beguiled me, and I did eat."

And the LORD God said unto the serpent: "Because thou hast done this, cursed art thou from among all cattle, and from among all beasts of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; they shall bruise thy head, and thou shalt bruise their heel."

Unto the woman He said: "I will greatly multiply thy

pain and thy travail; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

And unto Adam He said: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying: Thou shalt not eat of it; cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." And the man called his wife's name Eve (Life), because she was the mother of all living. And the LORD God made for Adam and for his wife garments of skins, and clothed them.

And the LORD God said: "Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever." Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So He drove out the man; and He placed at the east of the garden of Eden the cherubim, and the flaming sword which turned every way, to keep the way to the tree of life.

—Genesis, Chapters 2 (8-24), 3.

## CAIN AND ABEL

AND Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings

of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering; but unto Cain and to his offering He had not respect. And Cain was very wroth, and his countenance fell. And the LORD said unto Cain: "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shall it not be lifted up? and if thou doest not well, sin coucheth at the door; and unto thee is its desire, but thou mayest rule over it." And Cain spoke unto Abel his brother. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

And the LORD said unto Cain: "Where is Abel thy brother?" And he said: "I know not; am I my brother's keeper?" And He said: "What hast thou done? the voice of thy brother's blood crieth unto Me from the ground. And now cursed art thou from the ground, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a wanderer shalt thou be in the earth."

And Cain said unto the LORD: "My punishment is greater than I can bear. Behold, Thou hast driven me out this day from the face of the land; and from Thy face shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it will come to pass, that whosoever findeth me will slay me." And the LORD said unto him: "Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold." And the LORD set a sign for Cain, lest any finding him should smite him.

And Cain went out from the presence of the LORD,

and dwelt in the land of Nod (Wandering), on the east of Eden.

—Genesis, Chapter 4 (2–16).

## NOAH AND THE FLOOD

THESE are the generations of Noah. Noah was in his generations a man righteous and whole-hearted; Noah walked with God. And Noah begot three sons, Shem, Ham, and Japheth. And the earth was corrupt before God, and the earth was filled with violence. And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth.

And God said unto Noah: "The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; with rooms shalt thou make the ark, and shalt pitch it within and without with pitch. And this is how thou shalt make it: the length of the ark three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A light shalt thou make to the ark, and to a cubit shalt thou finish it upward; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

"And I, behold, I do bring the flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; every thing that is in the earth shall perish. But I will establish My covenant with thee; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring

into the ark, to keep them alive with thee; they shall be male and female. Of the fowl after their kind, and of the cattle after their kind, of every creeping thing of the ground after its kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and gather it to thee; and it shall be for food for thee, and for them." Thus did Noah; according to all that God commanded him, so did he.

And the LORD said unto Noah: "Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation." And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the ground, there went in two and two unto Noah into the ark, male and female, as God commanded Noah. And it came to pass after the seven days, that the waters of the flood were upon the earth. In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights.

And the flood was forty days upon the earth; and the waters increased, and bore up the ark, and it was lifted up above the earth. And the waters prevailed, and increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high mountains that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And He blotted out every living substance

which was upon the face of the ground, both man, and cattle, and creeping thing, and fowl of the heaven; and they were blotted out from the earth; and Noah only was left, and they that were with him in the ark.

And God remembered Noah, and every living thing, and all the cattle that were with him in the ark; and God made a wind to pass over the earth, and the waters assuaged; the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained. And the waters returned from off the earth continually; and after the end of a hundred and fifty days the waters decreased. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month; in the tenth month, on the first day of the month, were the tops of the mountains seen.

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made. And he sent forth a raven, and it went forth to and fro, until the waters were dried up from off the earth. And he sent forth a dove from him, to see if the waters were abated from off the face of the ground. But the dove found no rest for the sole of her foot, and she returned unto him to the ark, for the waters were on the face of the whole earth; and he put forth his hand, and took her, and brought her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark. And the dove came in to him at eventide; and lo, in her mouth an olive-leaf freshly plucked; so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent



forth the dove; and she returned not again unto him any more.

And Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dried.

And God spoke unto Noah, saying: "Go forth from the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee of all flesh, both fowl, and cattle, and every creeping thing that creepeth upon the earth; that they may swarm in the earth, and be fruitful, and multiply upon the earth." And Noah went forth, and his sons, and his wife, and his sons' wives with him; every beast, every creeping thing, and every fowl, whatsoever moveth upon the earth, after their families, went forth out of the ark.

And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar. And the LORD said in His heart: "I will not again curse the ground any more for man's sake; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

—Genesis, Chapters 6-8.

## THE RAINBOW

AND God blessed Noah and his sons, and said unto them: "Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, and upon all wherewith the ground teemeth,

and upon all the fishes of the sea: into your hand are they delivered. Every moving thing that liveth shall be for food for you; as the green herb have I given you all. Only flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it; and at the hand of man, even at the hand of every man's brother, will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man. And you, be ye fruitful, and multiply."

And God spoke unto Noah, and to his sons with him, saying: "As for Me, behold, I establish My covenant with you, and with your seed after you; and with every living creature that is with you, the fowl, the cattle, and every beast of the earth with you; of all that go out of the ark, even every beast of the earth. Neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth." And God said: "This is the token of the covenant which I make between Me and you and every living creature that is with you, for perpetual generations: I have set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth. And it shall come to pass, when I bring clouds over the earth, and the bow is seen in the cloud, that I will remember My covenant, which is between Me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." And God said

unto Noah: "This is the token of the covenant which I have established between Me and all flesh that is upon the earth."

And the sons of Noah, that went forth from the ark, were Shem, and Ham, and Japheth; and Ham is the father of Canaan. These three were the sons of Noah, and of these was the whole earth overspread.

—Genesis, Chapter 9 (1-19).

## THE TOWER OF BABEL

AND the whole earth was of one language and of one speech. And it came to pass, as they journeyed east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another: "Come, let us make bricks, and burn them thoroughly." And they had brick for stone, and slime had they for mortar. And they said: "Come, let us build us a city, and a tower, with its top in heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth."

And the LORD came down to see the city and the tower, which the children of men builded. And the LORD said: "Behold, they are one people, and they have all one language; and this is what they begin to do; and now nothing will be withholden from them, which they purpose to do. Come, let us go down, and there confound their language, that they may not understand one another's speech."

So the LORD scattered them abroad from thence upon the face of all the earth; and they left off to build the city. Therefore was the name of it called Babel (Con-

fusion); because the LORD did there confound the language of all the earth; and from thence did the LORD scatter them abroad upon the face of all the earth.

—Genesis, Chapter 11 (1-9).

### ABRAM LEAVES HIS BIRTHPLACE

Now these are the generations of Terah. Terah begot Abram, Nahor, and Haran; and Haran begot Lot. And Haran died in the presence of his father Terah in the land of his nativity, in Ur of the Chaldees. And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. And Sarai was barren; she had no child. And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. And the days of Terah were two hundred and five years; and Terah died in Haran.

Now the LORD said unto Abram: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing. And I will bless them that bless thee, and him that curseth thee will I curse; and in thee shall all the families of the earth be blessed." So Abram went, as the LORD had spoken unto him; and Lot went with him; and Abram was seventy and five years old when he departed out of Haran.

And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. And Abram passed through the land unto the place of Shechem, unto the terebinth of Moreh. And the Canaanite was then in the land.

And the LORD appeared unto Abram, and said: "Unto thy seed will I give this land"; and he builded there an altar unto the LORD, who appeared unto him. And he removed from thence unto the mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Ai on the east; and he builded there an altar unto the LORD, and called upon the name of the LORD. And Abram journeyed, going on still toward the South.

And there was a famine in the land; and Abram went down into Egypt to sojourn there; for the famine was sore in the land.

—Genesis, Chapters 11 (27-32), 12 (1-10).

## ABRAM AND LOT

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the South. And Abram was very rich in cattle, in silver, and in gold. And he went on his journeys from the South even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Ai; unto the place of the altar, which he had made there at the first; and Abram called there on the name of the LORD. And Lot also, who went with Abram, had flocks, and herds, and tents. And the land was not able to bear them, that they might

dwell together; for their substance was great, so that they could not dwell together.

And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle. And the Canaanite and the Perizzite dwelt then in the land. And Abram said unto Lot: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we are brethren. Is not the whole land before thee? separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou take the right hand, then I will go to the left." And Lot lifted up his eyes, and beheld all the plain of the Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, like the garden of the LORD, like the land of Egypt, as thou goest unto Zoar.

So Lot chose him all the plain of the Jordan; and Lot journeyed east; and they separated themselves the one from the other. Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the Plain, and moved his tent as far as Sodom. Now the men of Sodom were wicked and sinners against the LORD exceedingly.

And the LORD said unto Abram, after that Lot was separated from him: "Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for unto thee will I give it." And Abram moved his tent, and came

and dwelt by the terebinths of Mamre, which are in Hebron, and built there an altar unto the LORD.

—Genesis, Chapter 13.

### ABRAM RESCUES LOT

AND it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim, that they made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela—the same is Zoar.

All these came as allies unto the vale of Siddim—the same is the Salt Sea. Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. And in the fourteenth year came Chedorlaomer and the kings that were with him, and smote the Rephaim in Ashteroth-karnaim, and the Zuzim in Ham, and the Emim in Shaveh-kiriathaim, and the Horites in their mount Seir, unto El-paran, which is by the wilderness. And they turned back, and came to En-mishpat—the same is Kadesh—and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazazon-tamar.

And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela—the same is Zoar; and they set the battle in array against them in the vale of Siddim; four kings against the five.

Now the vale of Siddim was full of slime pits; and the kings of Sodom and Gomorrah fled, and they fell there, and they that remained fled to the mountain. And they took all the goods of Sodom and Gomorrah, and all their

victuals, and went their way. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

And there came one that had escaped, and told Abram the Hebrew—now he dwelt by the terebinths of Mamre the Amorite, brother of Eshcol, and brother of Aner; and these were confederate with Abram. And when Abram heard that his brother was taken captive, he led forth his trained men, born in his house, three hundred and eighteen, and pursued as far as Dan. And he divided himself against them by night, he and his servants, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought back his brother Lot, and his goods, and the women also, and the people.

And the king of Sodom went out to meet him after his return. And Melchizedek king of Salem brought forth bread and wine; and he was priest of God the Most High. And he blessed him, and said: "Blessed be Abram of God Most High, Maker of heaven and earth; and blessed be God the Most High, who hath delivered thine enemies into thy hand." And he gave him a tenth of all. And the king of Sodom said unto Abram: "Give me the persons, and take the goods to thyself." And Abram said to the king of Sodom: "I have lifted up my hand unto the LORD, God Most High, Maker of heaven and earth, that I will not take a thread nor a shoe-latchet nor aught that is thine, lest thou shouldst say: I have made Abram rich; save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre, let them take their portion."

—Genesis, Chapter 14.



## THE PROMISE TO ABRAHAM AND SARAH

AFTER these things the word of the LORD came unto Abram in a vision, saying: "Fear not, Abram, I am thy shield, thy reward shall be exceeding great." And Abram said: "O Lord God, what wilt Thou give me, seeing I go hence childless, and he that shall be possessor of my house is Eliezer of Damascus?" And Abram said: "Behold, to me Thou hast given no seed, and, lo, one born in my house is to be mine heir." And, behold, the word of the LORD came unto him, saying: "This man shall not be thine heir; but he that shall come forth from thee shall be thine heir." And He brought him forth abroad, and said: "Look now toward heaven, and count the stars, if thou be able to count them"; and He said unto him: "So shall thy seed be." And he believed in the LORD; and He counted it to him for righteousness. And He said unto him: "I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it."

And He said unto Abram: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance. But thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. And in the fourth generation they shall come back hither; for the iniquity of the Amorite is not yet full."

Now Sarai Abram's wife bore him no children; and she had a handmaid, an Egyptian, whose name was Hagar. And Sarai, Abram's wife, took Hagar the Egyptian, her

handmaid, after Abram had dwelt ten years in the land of Canaan, and gave her to Abram her husband to be his wife. And Hagar bore Abram a son; and Abram called the name of his son, whom Hagar bore, Ishmael.

And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him: "I am God Almighty; walk before Me, and be thou whole-hearted. And I will make My covenant between Me and thee, and will multiply thee exceedingly." And Abram fell on his face; and God talked with him, saying: "As for Me, behold, My covenant is with thee, and thou shalt be the father of a multitude of nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish My covenant between Me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their God." And God said unto Abraham: "And as for thee, thou shalt keep My covenant, thou, and thy seed after thee throughout their generations. This is My covenant, which ye shall keep, between Me and you and thy seed after thee: every male among you shall be circumcised."

And God said unto Abraham: "As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah (Princess) shall her name be. And I will bless her, and moreover I will give thee a son of her; yea, I will bless her, and she

shall be a mother of nations; kings of peoples shall be of her."

And the LORD appeared unto him by the terebinths of Mamre, as he sat in the tent door in the heat of the day; and he lifted up his eyes and looked, and, lo, three men stood over against him; and when he saw them, he ran to meet them from the tent door, and bowed down to the earth, and said: "My lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant. Let now a little water be fetched, and wash your feet, and recline yourselves under the tree. And I will fetch a morsel of bread, and stay ye your heart; after that ye shall pass on; forasmuch as ye are come to your servant." And they said: "So do, as thou hast said."

And Abraham hastened into the tent unto Sarah, and said: "Make ready quickly three measures of fine meal, knead it, and make cakes." And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto the servant; and he hastened to dress it. And he took curd, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat. And they said unto him: "Where is Sarah thy wife?" And he said: "Behold, in the tent." And He said: "I will certainly return unto thee when the season cometh round; and, lo, Sarah thy wife shall have a son." And Sarah heard in the tent door, which was behind him. And Sarah laughed within herself.

—Genesis, Chapters 15, 16, 17, 18 (1-12).

## SODOM AND GOMORRAH

AND the men rose up from thence, and looked out toward Sodom; and Abraham went with them to bring them on the way. And the LORD said: "Shall I hide from Abraham that which I am doing; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the LORD, to do righteousness and justice; to the end that the LORD may bring upon Abraham that which He hath spoken of him." And the LORD said: "Verily, the cry of Sodom and Gomorrah is great, and, verily, their sin is exceeding grievous." And the men turned from thence, and went toward Sodom; but Abraham stood yet before the LORD. And Abraham drew near, and said: "Wilt Thou indeed sweep away the righteous with the wicked? Peradventure there are fifty righteous within the city; wilt Thou indeed sweep away and not forgive the place for the fifty righteous that are therein? That be far from Thee to do after this manner, to slay the righteous with the wicked, that so the righteous should be as the wicked; that be far from Thee; shall not the Judge of all the earth do justly?"

And the LORD said: "If I find in Sodom fifty righteous within the city, then I will forgive all the place for their sake." And Abraham answered and said: "Behold now, I have taken upon me to speak unto the Lord, who am but dust and ashes. Peradventure there shall lack five of the fifty righteous; wilt Thou destroy all the city for lack of five?" And He said: "I will not destroy it, if I find there forty and five." And he spoke unto Him yet

again, and said: "Peradventure there shall be forty found there." And He said: "I will not do it for the forty's sake."

And he said: "Oh, let not the Lord be angry, and I will speak. Peradventure there shall thirty be found there." And He said: "I will not do it, if I find thirty there." And he said: "Behold now, I have taken upon me to speak unto the Lord. Peradventure there shall be twenty found there." And He said: "I will not destroy it for the twenty's sake." And he said: "Oh, let not the Lord be angry, and I will speak yet but this once. Peradventure ten shall be found there." And He said: "I will not destroy it for the ten's sake."

And the two angels came to Sodom at even; and Lot sat in the gate of Sodom; and Lot saw them, and rose up to meet them; and he fell down on his face to the earth; and he said: "Behold now, my lords, turn aside, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your way." And they said: "Nay; but we will abide in the broad place all night." And he urged them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both young and old, all the people from every quarter. And they called unto Lot, and said unto him: "Where are the men that came in to thee this night?"

And Lot went out unto them to the door, and shut the door after him. And he said: "I pray you, my brethren, do not so wickedly." And they said: "Stand back." And they said: "This one fellow came in to sojourn, and

he will needs play the judge; now will we deal worse with thee, than with them." And they pressed sore upon the man, even Lot, and drew near to break the door. But the men put forth their hand, and brought Lot into the house to them, and the door they shut. And they smote the men that were at the door of the house with blindness; so that they wearied themselves to find the door.

And the men said unto Lot: "Hast thou here any besides? Son-in-law, and thy sons, and thy daughters, and whomsoever thou hast in the city, bring them out of the place; for we will destroy this place, because the cry of them is waxed great before the LORD; and the LORD hath sent us to destroy it." And Lot went out, and spoke unto his sons-in-law, who married his daughters, and said: "Up, get you out of this place; for the LORD will destroy the city." But he seemed unto his sons-in-law as one that jested.

And when the morning arose, then the angels hastened Lot, saying: "Arise, take thy wife, and thy two daughters that are here; lest thou be swept away in the iniquity of the city." But he lingered; and the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him. And they brought him forth, and set him outside the city.

And it came to pass, when they had brought them forth abroad, that he said: "Escape for thy life; look not behind thee, neither stay thou in all the Plain; escape to the mountain, lest thou be swept away." And Lot said unto them: "Oh, not so, my lord; behold now, thy servant hath found grace in thy sight, and thou hast magnified

thy mercy, which thou hast shown unto me in saving my life; and I cannot escape to the mountain, lest the evil overtake me, and I die. Behold now, this city is near to flee unto, and it is a little one; oh, let me escape thither and my soul shall live."

And he said unto him: "See, I have accepted thee concerning this thing also, that I will not overthrow the city of which thou hast spoken. Hasten thou, escape thither; for I cannot do any thing till thou be come thither."—Therefore the name of the city was called Zoar (Little).—The sun was risen upon the earth when Lot came unto Zoar. Then the LORD caused to rain upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; and He overthrew those cities, and all the Plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt.

And Abraham got up early in the morning to the place where he had stood before the LORD. And he looked out toward Sodom and Gomorrah, and toward all the land of the Plain, and beheld, and, lo, the smoke of the land went up as the smoke of a furnace.

—Genesis, Chapters 18 (16–32), 19 (1–28).

## ISAAC AND ISHMAEL

AND the LORD remembered Sarah as He had said, and the LORD did unto Sarah as He had spoken. And Sarah bore Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bore to him, Isaac (Laughter). And Abraham circumcised

his son Isaac when he was eight days old, as God had commanded him.

And the child grew, and was weaned. And Abraham made a great feast on the day that Isaac was weaned. And Sarah saw the son of Hagar the Egyptian, whom she had borne unto Abraham, making sport. Wherefore she said unto Abraham: "Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac." And the thing was very grievous in Abraham's sight on account of his son. And God said unto Abraham: "Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah saith unto thee, hearken unto her voice."

And Abraham rose up early in the morning, and took bread and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away; and she departed, and strayed in the wilderness of Beer-sheba. And the water in the bottle was spent, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot; for she said: "Let me not look upon the death of the child." And she sat over against him, and lifted up her voice, and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her: "What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him fast by thy hand; for I will make him a great nation." And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad, and he grew; and



he dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt.

—Genesis, Chapter 21.

## ABRAHAM AND ISAAC ON MOUNT MORIAH

AND it came to pass after these things, that God did prove Abraham, and said unto him: "Abraham"; and he said: "Here am I." And He said: "Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of." And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he cleaved the wood for the burnt-offering, and rose up, and went unto the place of which God had told him. On the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men: "Abide ye here with the ass, and I and the lad will go yonder; and we will worship, and come back to you."

And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took in his hand the fire and the knife; and they went both of them together. And Isaac spoke unto Abraham his father, and said: "My father." And he said: "Here am I, my son." And he said: "Behold the fire and the wood; but where is the lamb for a burnt-offering?" And Abraham said: "God will provide Himself the lamb for a burnt-offering, my son." So they went both of them together. And they came to the place which God had told him of; and Abraham built the altar there, and laid the wood in order,

and bound Isaac his son, and laid him on the altar, upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son.

And the angel of the LORD called unto him out of heaven, and said: "Abraham, Abraham." And he said: "Here am I." And he said: "Lay not thy hand upon the lad, neither do thou any thing unto him; for now I know that thou art a God-fearing man, seeing thou hast not withheld thy son, thine only son, from Me." And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in the thicket by his horns. And Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son. And Abraham called the name of that place Adonai-jireh (The LORD seeth), as it is said to this day: "In the mount where the LORD is seen."

And the angel of the LORD called unto Abraham a second time out of heaven, and said: "By Myself have I sworn, saith the LORD, because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast hearkened to My voice." So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

—Genesis, Chapter 22.

## THE BURIAL OF SARAH

AND the life of Sarah was a hundred and seven and twenty years; these were the years of the life of Sarah. And Sarah died in Kiriath-arba—the same is Hebron—in the land of Canaan; and Abraham came to mourn for Sarah, and to weep for her. And Abraham rose up from before his dead, and spoke unto the children of Heth, saying: "I am a stranger and a sojourner with you; give me a possession of a burying-place with you, that I may bury my dead out of my sight."

And the children of Heth answered Abraham, saying unto him: "Hear us, my lord: thou art a mighty prince among us; in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead." And Abraham rose up, and bowed down to the people of the land, even to the children of Heth. And he spoke with them, saying: "If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron the son of Zohar, that he may give me the cave of Machpelah, which he hath, which is in the end of his field; for the full price let him give it to me in the midst of you for a possession of a burying-place."

Now Ephron was sitting in the midst of the children of Heth; and Ephron the Hittite answered Abraham in the hearing of the children of Heth, even of all that went in at the gate of his city, saying: "Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee; bury thy dead." And Abraham bowed down before the people of the land. And he spoke unto Ephron in the hearing of the people of the land, saying:

"But if thou wilt, I pray thee, hear me: I will give the price of the field; take it of me, and I will bury my dead there."

And Ephron answered Abraham, saying unto him: "My lord, hearken unto me: a piece of land worth four hundred shekels of silver, what is that betwixt me and thee? bury therefore thy dead." And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the hearing of the children of Heth, four hundred shekels of silver, current money with the merchant. So the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the border thereof round about, were made sure unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city. And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre—the same is Hebron—in the land of Canaan. And the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying-place by the children of Heth.

—Genesis, Chapter 23.

### REBEKAH AT THE WELL

AND Abraham was old, well stricken in age; and the LORD had blessed Abraham in all things. And Abraham said unto his servant, the elder of his house, that ruled over all that he had: "I will make thee swear by the LORD, the God of heaven and the God of the earth, that thou shalt not take a wife for my son of the daughters of the Canaanites, among whom I dwell. But thou shalt

go unto my country, and to my kindred, and take a wife for my son, even for Isaac."

And the servant said unto him: "Peradventure the woman will not be willing to follow me unto this land; must I needs bring thy son back unto the land from whence thou camest?" And Abraham said unto him: "Beware thou that thou bring not my son back thither. The LORD, the God of heaven, who took me from my father's house, and from the land of my nativity, and who spoke unto me, and who swore unto me, saying: Unto thy seed will I give this land; He will send His angel before thee, and thou shalt take a wife for my son from thence. And if the woman be not willing to follow thee, then thou shalt be clear from this my oath; only thou shalt not bring my son back thither." And the servant swore to him concerning this matter.

And the servant took ten camels, of the camels of his master, and departed; having all goodly things of his master's in his hand; and he arose, and went to Aram-naharaim (Mesopotamia), unto the city of Nahor. And he made the camels to kneel down outside the city by the well of water at the time of evening, the time that women go out to draw water. And he said: "O LORD, the God of my master Abraham, send me, I pray Thee, good speed this day, and show kindness unto my master Abraham. Behold, I stand by the fountain of water; and the daughters of the men of the city come out to draw water. So let it come to pass, that the damsel to whom I shall say: Let down thy pitcher, I pray thee, that I may drink; and she shall say: Drink, and I will give thy camels drink also; let the same be she that Thou hast appointed for Thy servant, even for Isaac; and thereby shall I

know that Thou hast shown kindness unto my master."

And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon; and she went down to the fountain, and filled her pitcher, and came up. And the servant ran to meet her, and said: "Give me to drink, I pray thee, a little water of thy pitcher." And she said: "Drink, my lord"; and she hastened, and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said: "I will draw for thy camels also, until they have done drinking." And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw, and drew for all his camels.

And the man looked stedfastly on her; holding his peace, to know whether the LORD had made his journey prosperous or not. And it came to pass, as the camels had done drinking, that the man took a golden ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; and said: "Whose daughter art thou? tell me, I pray thee. Is there room in thy father's house for us to lodge in?" And she said unto him: "I am the daughter of Bethuel the son of Milcah, whom she bore unto Nahor." She said moreover unto him: "We have both straw and provender enough, and room to lodge in."

—Genesis 24 (1-25).

## ABRAHAM'S SERVANT IN BETHUEL'S HOME

AND the man bowed his head, and prostrated himself before the LORD. And he said: "Blessed be the LORD, the God of my master Abraham, who hath not forsaken His mercy and His truth toward my master; as for me, the LORD hath led me in the way to the house of my master's brethren." And the damsel ran, and told her mother's house according to these words. And Rebekah had a brother, and his name was Laban; and Laban ran out unto the man, unto the fountain. And it came to pass, when he saw the ring, and the bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying: "Thus spoke the man unto me," that he came unto the man; and, behold, he stood by the camels at the fountain. And he said: "Come in, thou blessed of the LORD; wherefore standest thou without? for I have cleared the house, and made room for the camels." And the man came into the house, and he ungirded the camels; and he gave straw and provender for the camels, and water to wash his feet and the feet of the men that were with him. And there was set food before him to eat; but he said: "I will not eat, until I have told mine errand." And he said: "Speak on."

And he said: "I am Abraham's servant. And the LORD hath blessed my master greatly; and he is become great; and He hath given him flocks and herds, and silver and gold, and men-servants and maid-servants, and camels and asses. And Sarah my master's wife bore a son to my master when she was old; and unto him hath he given all that he hath. And my master made me swear, saying: Thou shalt not take a wife for my son of the daughters of the Canaanites, in whose land I dwell. But

thou shalt go unto my father's house, and to my kindred, and take a wife for my son. And I said unto my master: Peradventure the woman will not follow me. And he said unto me: The LORD, before whom I walk, will send His angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house; then shalt thou be clear from my oath, when thou comest to my kindred; and if they give her not to thee, thou shalt be clear from my oath.

"And I came this day unto the fountain, and said: O LORD, the God of my master Abraham, if now Thou do prosper my way which I go: behold, I stand by the fountain of water; and let it come to pass, that the maiden that cometh forth to draw, to whom I shall say: Give me, I pray thee, a little water from thy pitcher to drink; and she shall say to me: Both drink thou, and I will also draw for thy camels; let the same be the woman whom the LORD hath appointed for my master's son. And before I had done speaking to my heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the fountain, and drew. And I said unto her: Let me drink, I pray thee. And she made haste, and let down her pitcher from her shoulder, and said: Drink, and I will give thy camels drink also. So I drank, and she made the camels drink also. And I asked her, and said: Whose daughter art thou? And she said: The daughter of Bethuel, Nahor's son, whom Milcah bore unto him. And I put the ring upon her nose, and the bracelets upon her hands. And I bowed my head, and prostrated myself before the LORD, and blessed the LORD, the God of my master Abraham, who had led me in the right way to take my master's brother's daughter



for his son. And now if ye will deal kindly and truly with my master, tell me; and if not, tell me; that I may turn to the right hand, or to the left."

Then Laban and Bethuel answered and said: "The thing proceedeth from the LORD; we cannot speak unto thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken." And it came to pass, that, when Abraham's servant heard their words, he bowed himself down to the earth unto the LORD. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah; he gave also to her brother and to her mother precious things. And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said: "Send me away unto my master." And her brother and her mother said: "Let the damsel abide with us a few days, at the least ten; after that she shall go." And he said unto them: "Delay me not, seeing the LORD hath prospered my way; send me away that I may go to my master." And they said: "We will call the damsel, and inquire at her mouth." And they called Rebekah, and said unto her: "Wilt thou go with this man?" And she said: "I will go."

—Genesis, Chapter 24 (26–58).

## REBEKAH WEDS ISAAC

AND they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. And they blessed Rebekah, and said unto her: "Our sister, be thou the mother of thousands of ten thousands, and let thy

seed possess the gate of those that hate them." And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man. And the servant took Rebekah, and went his way.

And Isaac came from the way of Beer-lahai-roi; for he dwelt in the land of the South. And Isaac went out to meditate in the field at the eventide; and he lifted up his eyes, and saw, and, behold, there were camels coming. And Rebekah lifted up her eyes, and when she saw Isaac, she alighted from the camel. And she said unto the servant: "What man is this that walketh in the field to meet us?" And the servant said: "It is my master." And she took her veil, and covered herself. And the servant told Isaac all the things that he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her. And Isaac was comforted for his mother.

And these are the days of the years of Abraham's life which he lived, a hundred threescore and fifteen years. And Abraham expired, and died in a good old age, an old man, and full of years; and was gathered to his people. And Isaac and Ishmael his sons buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; the field which Abraham purchased of the children of Heth; there was Abraham buried, and Sarah his wife. And it came to pass after the death of Abraham, that God blessed Isaac his son; and Isaac dwelt by Beer-lahai-roi.

—Genesis, Chapters 24 (59–67), 25 (7–11).

## ISAAC BLESSES HIS SONS

AND Isaac was forty years old when he took Rebekah to be his wife. And when her days to be delivered were fulfilled, behold, there were twins. And the first came forth ruddy, all over like a hairy mantle; and they called his name Esau. And after that came forth his brother, and his hand had hold on Esau's heel; and his name was called Jacob.

And the boys grew; and Esau was a cunning hunter, a man of the field; and Jacob was a quiet man, dwelling in tents. Now Isaac loved Esau, because he did eat of his venison; and Rebekah loved Jacob. And Jacob sod pottage; and Esau came in from the field, and he was faint. And Esau said to Jacob: "Let me swallow, I pray thee, some of this red, red pottage; for I am faint." Therefore was his name called Edom (Red). And Jacob said: "Sell me first thy birthright." And Esau said: "Behold, I am at the point to die; and what profit shall the birthright do to me?" And Jacob said: "Swear to me first"; and he swore unto him; and he sold his birthright unto Jacob. And Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way. So Esau despised his birthright.

And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his elder son, and said unto him: "My son"; and he said unto him: "Here am I." And he said: "Behold now, I am old, I know not the day of my death. Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me venison; and make me savoury food, such as I love, and bring it to

me, that I may eat; that my soul may bless thee before I die."

And Rebekah heard when Isaac spoke to Esau his son. And Esau went to the field to hunt for venison, and to bring it. And Rebekah spoke unto Jacob her son, saying: "Behold, I heard thy father speak unto Esau thy brother, saying: Bring me venison, and make me savoury food, that I may eat, and bless thee before the LORD before my death. Now therefore, my son, hearken to my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury food for thy father, such as he loveth; and thou shalt bring it to thy father, that he may eat, so that he may bless thee before his death."

And Jacob said to Rebekah his mother: "Behold, Esau my brother is a hairy man, and I am a smooth man. My father peradventure will feel me, and I shall seem to him as a mocker; and I shall bring a curse upon me, and not a blessing." And his mother said unto him: "Upon me be thy curse, my son; only hearken to my voice, and go fetch me them." And he went, and fetched, and brought them to his mother; and his mother made savoury food, such as his father loved.

And Rebekah took the choicest garments of Esau her elder son, which were with her in the house, and put them upon Jacob her younger son. And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck. And she gave the savoury food and the bread, which she had prepared, into the hand of her son Jacob. And he came unto his father, and said:

"My father"; and he said: "Here am I; who art thou, my son?" And Jacob said unto his father: "I am Esau thy first-born; I have done according as thou badest me. Arise, I pray thee, sit and eat of my venison, that thy soul may bless me."

And Isaac said unto his son: "How is it that thou hast found it so quickly, my son?" And he said: "Because the LORD thy God sent me good speed." And Isaac said unto Jacob: "Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not." And Jacob went near unto Isaac his father; and he felt him, and said: "The voice is the voice of Jacob, but the hands are the hands of Esau." And he discerned him not, because his hands were hairy, as his brother Esau's hands; so he blessed him. And he said: "Art thou my very son Esau?" And he said: "I am." And he said: "Bring it near to me, and I will eat of my son's venison, that my soul may bless thee." And he brought it near to him, and he did eat; and he brought him wine, and he drank.

And his father Isaac said unto him: "Come near now, and kiss me, my son." And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said:

"See, the smell of my son is as the smell of a field which the LORD hath blessed. So God give thee of the dew of heaven, and of the fat places of the earth, and plenty of corn and wine. Let peoples serve thee, and nations bow down to thee. Be lord over thy brethren, and let thy mother's sons bow down to thee. Cursed be every one that curseth thee, and blessed be every one that blesseth thee."

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also made savoury food, and brought it unto his father; and he said unto his father: "Let my father arise, and eat of his son's venison, that thy soul may bless me." And Isaac his father said unto him: "Who art thou?" And he said: "I am thy son, thy first-born, Esau." And Isaac trembled very exceedingly, and said: "Who then is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed."

When Esau heard the words of his father, he cried with an exceeding great and bitter cry, and said unto his father: "Bless me, even me also, O my father." And he said: "Thy brother came with guile, and hath taken away thy blessing." And he said: "Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing."

And he said: "Hast thou not reserved a blessing for me?" And Isaac answered and said unto Esau: "Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him; and what then shall I do for thee, my son?" And Esau said unto his father: "Hast thou but one blessing, my father? bless me, even me also, O my father." And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him:

"Behold, of the fat places of the earth shall be thy dwelling, and of the dew of heaven from above; and by

thy sword shalt thou live, and thou shalt serve thy brother; and it shall come to pass when thou shalt break loose, that thou shalt shake his yoke from off thy neck."

And Esau hated Jacob because of the blessing wherewith his father blessed him. And Esau said in his heart: "The days of mourning for my father are drawing near; then will I slay my brother Jacob." And the words of Esau her elder son were told to Rebekah; and she sent and called Jacob her younger son, and said unto him: "Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. Now therefore, my son, hearken to my voice; and arise, flee thou to Laban my brother to Haran; and tarry with him a few days, until thy brother's fury turn away; until thy brother's anger turn away from thee, and he forget that which thou hast done to him; then I will send, and fetch thee from thence; why should I be bereaved of you both in one day?"

And Rebekah said to Isaac: "I am weary of my life because of the daughters of Heth. If Jacob take a wife of the daughters of Heth, such as these, of the daughters of the land, what good shall my life do me?"

And Isaac called Jacob, and blessed him, and charged him, and said unto him: "Thou shalt not take a wife of the daughters of Canaan. Arise, go to Paddan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a congregation of peoples; and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land of thy sojournings, which God gave unto Abraham."

And Isaac sent away Jacob; and he went to Paddan-aram unto Laban, son of Bethuel the Aramean, the brother of Rebekah, Jacob's and Esau's mother.

—Genesis, Chapters 25 (20; 24–34), 27, 28 (1–5).

## THE DREAM OF JACOB

AND Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon the place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And, behold, the LORD stood beside him, and said: "I am the LORD, the God of Abraham thy father, and the God of Isaac. The land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south. And in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee back into this land; for I will not leave thee, until I have done that which I have spoken to thee of."

And Jacob awaked out of his sleep, and he said: "Surely the LORD is in this place; and I knew it not." And he was afraid, and said: "How full of awe is this place! this is none other than the house of God, and this is the gate of heaven." And Jacob rose up early in the morning, and took the stone that he had put under his head, and



set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el (The house of God), but the name of the city was Luz at the first. And Jacob vowed a vow, saying: "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come back to my father's house in peace, then shall the LORD be my God, and this stone, which I have set up for a pillar, shall be God's house; and of all that Thou shalt give me I will surely give the tenth unto Thee."

—Genesis, Chapter 28 (10–22).

## JACOB IN THE HOUSE OF LABAN

THEN Jacob went on his journey, and came to the land of the children of the east. And he looked, and behold a well in the field, and lo, three flocks of sheep lying there by it.—For out of that well they watered the flocks. And the stone upon the well's mouth was great. And thither were all the flocks gathered; and they rolled the stone from the well's mouth, and watered the sheep, and put the stone back upon the well's mouth in its place.—And Jacob said unto them: "My brethren, whence are ye?" And they said: "Of Haran are we." And he said unto them: "Know ye Laban the son of Nahor?" And they said: "We know him." And he said unto them: "Is it well with him?" And they said: "It is well; and, behold, Rachel his daughter cometh with the sheep." And he said: "Lo, it is yet high day, neither is it time that the cattle should be gathered together; water ye the sheep, and go and feed them." And they said: "We cannot, until all the flocks be gathered together, and they

roll the stone from the well's mouth; then we water the sheep."

While he was yet speaking with them, Rachel came with her father's sheep; for she tended them. And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. And Jacob kissed Rachel, and lifted up his voice, and wept. And Jacob told Rachel that he was her father's brother, and that he was Rebe-kah's son; and she ran and told her father. And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. And Laban said to him: "Surely thou art my bone and my flesh." And he abode with him the space of a month. And Laban said unto Jacob: "Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be?"

Now Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. And Leah's eyes were weak; but Rachel was of beautiful form and fair to look upon. And Jacob loved Rachel; and he said: "I will serve thee seven years for Rachel thy younger daughter." And Laban said: "It is better that I give her to thee, than that I should give her to another man; abide with me." And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her. And Jacob said unto Laban: "Give me my wife, for my days are fulfilled." And Laban gathered together all the men of the place,

and made a feast. And it came to pass in the evening, that he took Leah his daughter, and brought her to him. And Laban gave Zilpah his handmaid unto his daughter Leah for a handmaid. And it came to pass in the morning that, behold, it was Leah; and he said to Laban: "What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?" And Laban said: "It is not so done in our place, to give the younger before the first-born. We will give thee the other also for the service which thou shalt serve with me yet seven other years." And Jacob did so, and he gave him Rachel his daughter to wife. And Laban gave to Rachel his daughter Bilhah his handmaid to be her handmaid. And he loved Rachel more than Leah, and served with him yet seven other years.

—Genesis, Chapter 29.

### JACOB'S RETURN HOME

AND the LORD said unto Jacob: "Return unto the land of thy fathers, and to thy kindred; and I will be with thee." Then Jacob rose up, and set his sons and his wives upon the camels; and he carried away all his cattle, and all his substance which he had gathered, the cattle of his getting, which he had gathered in Paddan-aram, to go to Isaac his father unto the land of Canaan.

And Jacob sent messengers before him to Esau his brother unto the land of Seir, the field of Edom. And he commanded them, saying: "Thus shall ye say unto my lord Esau: Thus saith thy servant Jacob: I have sojourned with Laban, and stayed until now. And I have oxen, and asses and flocks, and men-servants and maid-servants; and I have sent to tell my lord, that I

may find favour in thy sight." And the messengers returned to Jacob, saying: "We came to thy brother Esau, and moreover he cometh to meet thee, and four hundred men with him." Then Jacob was greatly afraid and was distressed. And he divided the people that was with him, and the flocks, and the herds, and the camels, into two camps. And he said: "If Esau come to the one camp, and smite it, then the camp which is left shall escape."

And Jacob said: "O God of my father Abraham, and God of my father Isaac, O LORD, who saidst unto me: Return unto thy country, and to thy kindred, and I will do thee good; I am not worthy of all the mercies, and of all the truth, which Thou hast shown unto Thy servant; for with my staff I passed over this Jordan; and now I am become two camps. Deliver me, I pray Thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he come and smite me, the mother with the children. And Thou saidst: I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude."

And he lodged there that night; and took of that which he had with him a present for Esau his brother: two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams, thirty milch camels and their colts, forty kine and ten bulls, twenty she-asses and ten foals. And he delivered them into the hand of his servants, every drove by itself; and said unto his servants: "Pass over before me, and put a space betwixt drove and drove." And he commanded the foremost, saying: "When Esau my brother meeteth thee, and asketh thee, saying: Whose art thou? and whither goest thou? and whose are

these before thee? then thou shalt say: They are thy servant Jacob's; it is a present sent unto my lord, even unto Esau; and, behold, he also is behind us." And he commanded also the second, and the third, and all that followed the droves, saying: "In this manner shall ye speak unto Esau, when ye find him; and ye shall say: Moreover, behold, thy servant Jacob is behind us." For he said: "I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept me." So the present passed over before him; and he himself lodged that night in the camp.

—Genesis, Chapters 31 (3, 17, 18), 32 (4-22).

### THE STRUGGLE IN THE NIGHT

AND he rose up that night, and took his two wives, and his two handmaids, and his eleven children, and passed over the ford of the Jabbok. And he took them, and sent them over the stream, and sent over that which he had. And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was strained, as he wrestled with him. And he said: "Let me go, for the day breaketh." And he said: "I will not let thee go, except thou bless me." And he said unto him: "What is thy name?" And he said: "Jacob." And he said: "Thy name shall be called no more Jacob, but Israel (He who striveth with God); for thou hast striven with God and with men, and hast prevailed." And Jacob asked him, and said: "Tell me, I pray thee, thy name." And he said: "Wherefore is it that thou dost ask after my name?" And he blessed him there.

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And Jacob called the name of the place Peniel (The face of God): "for I have seen God face to face, and my life is preserved." And the sun rose upon him as he passed over Peniel, and he limped upon his thigh. Therefore the children of Israel eat not the sinew of the thigh-vein which is upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh, even in the sinew of the thigh-vein.

—Genesis, Chapter 32 (23–33).

### THE REUNION OF JACOB AND ESAU

AND Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. And he himself passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept. And he lifted up his eyes, and saw the women and the children; and said: "Who are these with thee?" And he said: "The children whom God hath graciously given thy servant." Then the handmaids came near, they and their children, and they bowed down. And Leah also and her children came near, and bowed down; and after came Joseph near and Rachel, and they bowed down. And he said: "What meanest thou by all this camp which I met?" And he said: "To find favour in the sight of my lord." And Esau said: "I have enough; my brother, let that which thou hast be thine."

And Jacob said: "Nay, I pray thee, if now I have found favour in thy sight, then receive my present at my hand; forasmuch as I have seen thy face, as one seeth the face of God, and thou wast pleased with me. Take, I pray thee, my gift that is brought to thee; because God hath dealt graciously with me, and because I have enough." And he urged him, and he took it. And he said: "Let us take our journey, and let us go, and I will go before thee." And he said unto him: "My lord knoweth that the children are tender, and that the flocks and herds giving suck are a care to me; and if they overdrive them one day, all the flocks will die. Let my lord, I pray thee, pass over before his servant; and I will journey on gently, according to the pace of the cattle that are before me and according to the pace of the children, until I come unto my lord unto Seir." And Esau said: "Let me now leave with thee some of the folk that are with me." And he said: "What needeth it? let me find favour in the sight of my lord." So Esau returned that day on his way unto Seir. And Jacob journeyed to Succoth, and built him a house, and made booths for his cattle. Therefore the name of the place is called Succoth (Booths).

So Jacob came to Luz, which is in the land of Canaan—the same is Beth-el—he and all the people that were with him. And he built there an altar. And Deborah, Rebekah's nurse died, and she was buried below Beth-el under the oak; and the name of it was called Allon-bacuth (The oak of weeping).

And they journeyed from Beth-el; and there was still some way to come to Ephrath; and Rachel travailed, and the midwife said unto her: "Fear not; for this also is a son for thee." And it came to pass, as her soul was in

departing—for she died—that she called his name Ben-oni (The son of my sorrow); but his father called him Benjamin (The son of my right hand). And Rachel died, and was buried in the way to Ephrath—the same is Beth-lehem. And Jacob set up a pillar upon her grave; the same is the pillar of Rachel's grave unto this day.

Now the sons of Jacob were twelve: the sons of Leah: Reuben, Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun; the sons of Rachel: Joseph and Benjamin; and the sons of Bilhah, Rachel's handmaid: Dan and Naphtali; and the sons of Zilpah, Leah's handmaid: Gad and Asher. These are the sons of Jacob, that were born to him in Paddan-aram. And Jacob came unto Isaac his father to Mamre, to Kiriath-arba—the same is Hebron—where Abraham and Isaac sojourned. And the days of Isaac were a hundred and fourscore years. And Isaac expired, and died, and was gathered unto his people, old and full of days; and Esau and Jacob his sons buried him.

—Genesis, Chapters 33, 35.

## JOSEPH AND HIS BROTHERS

AND Jacob dwelt in the land of his father's sojournings, in the land of Canaan. Joseph, being seventeen years old, was feeding the flock with his brethren, being still a lad, even with the sons of Bilhah, and with the sons of Zilpah, his father's wives; and Joseph brought evil report of them unto their father. Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colours. And when his brethren saw that their father loved him more than



all his brethren, they hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, and he told it to his brethren; and they hated him yet the more. And he said unto them: "Hear, I pray you, this dream which I have dreamed: for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and bowed down to my sheaf." And his brethren said to him: "Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?" And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it to his brethren, and said: "Behold, I have dreamed yet a dream: and, behold, the sun and the moon and eleven stars bowed down to me." And he told it to his father, and to his brethren; and his father rebuked him, and said unto him: "What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down to thee to the earth?" And his brethren envied him; but his father kept the saying in mind.

And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph: "Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them." And he said to him: "Here am I." And he said to him: "Go now, see whether it is well with thy brethren, and well with the flock; and bring me back word." So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, he was wandering in the field. And the man asked him, saying: "What seekest thou?" And he said: "I seek my brethren. Tell me, I pray thee, where they are

feeding the flock." And the man said: "They are departed hence; for I heard them say: Let us go to Dothan."

And Joseph went after his brethren, and found them in Dothan. And they saw him afar off, and before he came near unto them, they conspired against him to slay him. And they said one to another: "Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into one of the pits, and we will say: An evil beast hath devoured him; and we shall see what will become of his dreams." And Reuben heard it, and delivered him out of their hand; and said: "Let us not take his life." And Reuben said unto them: "Shed no blood; cast him into this pit that is in the wilderness, but lay no hand upon him"—that he might deliver him out of their hand, to restore him to his father. And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph of his coat, the coat of many colours that was on him; and they took him, and cast him into the pit—and the pit was empty, there was no water in it.

And they sat down to eat bread; and they lifted up their eyes and looked, and, behold, a caravan of Ishmaelites came from Gilead, with their camels bearing spicery and balm and ladanum, going to carry it down to Egypt. And Judah said unto his brethren: "What profit is it if we slay our brother and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, our flesh." And his brethren hearkened unto him. And there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty shekels of silver. And they brought Joseph into Egypt.

And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and said: "The child is not; and as for me, whither shall I go?" And they took Joseph's coat, and killed a he-goat, and dipped the coat in the blood; and they sent the coat of many colours, and they brought it to their father; and said: "This have we found. Know now whether it is thy son's coat or not." And he knew it, and said: "It is my son's coat; an evil beast hath devoured him; Joseph is without doubt torn in pieces." And Jacob rent his garments, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said: "Nay, but I will go down to the grave to my son mourning." And his father wept for him.

—Genesis, Chapter 37.

## JOSEPH IN PRISON

AND Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh's, the captain of the guard, an Egyptian, bought him of the hand of the Ishmaelites, that had brought him down thither. And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand. And Joseph found favour in his sight, and he ministered unto him. And he appointed him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he appointed him overseer in his house, and over all that he

had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had, in the house and in the field. And he left all that he had in Joseph's hand; and, having him, he knew not aught save the bread which he did eat. And Joseph was of beautiful form, and fair to look upon.

And Joseph's master took him, and put him into the prison, the place where the king's prisoners were bound; and he was there in the prison. But the LORD was with Joseph, and showed kindness unto him, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand, because the LORD was with him; and that which he did, the LORD made it to prosper.

And it came to pass after these things, that the butler of the king of Egypt and his baker offended their lord the king of Egypt. And Pharaoh was wroth against his two officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. And the captain of the guard charged Joseph to be with them, and he ministered unto them; and they continued a season in ward.

And they dreamed a dream both of them, each man his dream, in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, who were bound in the prison. And Joseph came in unto them in the morning, and saw them, and,

behold, they were sad. And he asked Pharaoh's officers that were with him in the ward of his master's house, saying: "Wherefore look ye so sad to-day?" And they said unto him: "We have dreamed a dream, and there is none that can interpret it." And Joseph said unto them: "Do not interpretations belong to God? tell it me, I pray you."

And the chief butler told his dream to Joseph, and said to him: "In my dream, behold, a vine was before me; and in the vine were three branches; and as it was budding, its blossoms shot forth, and the clusters thereof brought forth ripe grapes; and Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand." And Joseph said unto him: "This is the interpretation of it: the three branches are three days; within yet three days shall Pharaoh lift up thy head, and restore thee unto thine office; and thou shalt give Pharaoh's cup into his hand, after the former manner when thou wast his butler. But have me in thy remembrance when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house. For indeed I was stolen away out of the land of the Hebrews; and here also have I done nothing that they should put me into the dungeon."

When the chief baker saw that the interpretation was good, he said unto Joseph: "I also saw in my dream, and, behold, three baskets of white bread were on my head; and in the uppermost basket there was of all manner of baked food for Pharaoh; and the birds did eat them out of the basket upon my head." And Joseph answered and said: "This is the interpretation thereof: the three

baskets are three days; within yet three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee." And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants; and he lifted up the head of the chief butler and the head of the chief baker among his servants. And he restored the chief butler back unto his butlership; and he gave the cup into Pharaoh's hand. But he hanged the chief baker, as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgot him.

—Genesis, Chapters 39, 40.

### JOSEPH INTERPRETS PHARAOH'S DREAMS

AND it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river (the Nile). And, behold, there came up out of the river seven kine, well-favoured and fat-fleshed; and they fed in the reed-grass. And, behold, seven other kine came up after them out of the river, ill-favoured and lean-fleshed; and stood by the other kine upon the brink of the river. And the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke. And he slept and dreamed a second time: and, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven ears, thin and blasted with the east wind, sprung up after them. And the thin ears swallowed up the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof; and Pharaoh told

them his dream; but there was none that could interpret them unto Pharaoh. Then spoke the chief butler unto Pharaoh, saying: "I make mention of my faults this day: Pharaoh was wroth with his servants, and put me in the ward of the house of the captain of the guard, me and the chief baker. And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And there was with us there a young man, a Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was: I was restored unto mine office, and he was hanged."

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon. And he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph: "I have dreamed a dream, and there is none that can interpret it; and I have heard say of thee, that when thou hearest a dream thou canst interpret it." And Joseph answered Pharaoh, saying: "It is not in me; God will give Pharaoh an answer of peace." And Pharaoh spoke unto Joseph: "In my dream, behold, I stood upon the brink of the river. And, behold, there came up out of the river seven kine, fat-fleshed and well-favoured; and they fed in the reed-grass. And, behold, seven other kine came up after them, poor and very ill-favoured and lean-fleshed, such as I never saw in all the land of Egypt for badness. And the lean and ill-favoured kine did eat up the first seven fat kine. And when they had eaten them up, it could not be known that they had eaten them; but they were still ill-favoured as at the beginning. So I awoke. And I saw in my dream,

and, behold, seven ears came up upon one stalk, full and good. And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them. And the thin ears swallowed up the seven good ears. And I told it unto the magicians; but there was none that could declare it to me."

And Joseph said unto Pharaoh: "The dream of Pharaoh is one; what God is about to do He hath declared unto Pharaoh. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven lean and ill-favoured kine that came up after them are seven years, and also the seven empty ears blasted with the east wind; they shall be seven years of famine. That is the thing which I spoke unto Pharaoh: what God is about to do He hath shown unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt. And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; and the plenty shall not be known in the land by reason of that famine which followeth; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice, it is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint overseers over the land, and take up the fifth part of the land of Egypt in the seven years of plenty. And let them gather all the food of these good years that come, and lay up corn under the hand of Pharaoh for food in the cities, and let them keep it. And the food shall be for a store to the



land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine." And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

—Genesis, Chapter 41 (1–37).

## PHARAOH MAKES JOSEPH SECOND IN POWER

AND Pharaoh said unto his servants: "Can we find such a one as this, a man in whom the spirit of God is?" And Pharaoh said unto Joseph: "Forasmuch as God hath shown thee all this, there is none so discreet and wise as thou. Thou shalt be over my house, and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou." And Pharaoh said unto Joseph: "See, I have set thee over all the land of Egypt." And Pharaoh took off his signet ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck. And he made him to ride in the second chariot which he had; and they cried before him: "Abrech"; and he set him over all the land of Egypt.

And Pharaoh said unto Joseph: "I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt." And Pharaoh called Joseph's name Zaphenath-paneah; and he gave him to wife Asenath the daughter of Poti-phera priest of On. And Joseph went out over the land of Egypt.—And Joseph was thirty years old when he stood before Pharaoh king of Egypt.—And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

And in the seven years of plenty the earth brought forth in heaps. And he gathered up all the food of the

seven years which were in the land of Egypt, and laid up the food in the cities; the food of the field, which was round about every city, laid he up in the same. And Joseph laid up corn as the sand of the sea, very much, until they left off numbering; for it was without number. And unto Joseph were born two sons before the year of famine came, whom Asenath the daughter of Poti-phaera priest of On bore unto him. And Joseph called the name of the first-born Manasseh (Making to forget): "for God hath made me forget all my toil, and all my father's house." And the name of the second called he Ephraim (To be fruitful): "for God hath made me fruitful in the land of my affliction."

And the seven years of plenty, that was in the land of Egypt, came to an end. And the seven years of famine began to come, according as Joseph had said; and there was famine in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread; and Pharaoh said unto all the Egyptians: "Go unto Joseph; what he saith to you, do." And the famine was over all the face of the earth; and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine was sore in the land of Egypt. And all countries came into Egypt to Joseph to buy corn; because the famine was sore in all the earth.

—Genesis, Chapter 41 (38–57).

### JOSEPH'S BROTHERS BUY CORN IN EGYPT.

Now Jacob saw that there was corn in Egypt, and Jacob said unto his sons: "Why do ye look one upon another?" And he said: "Behold, I have heard that there is corn in Egypt. Get you down thither, and buy

for us from thence; that we may live, and not die." And Joseph's ten brethren went down to buy corn from Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said: "Lest peradventure harm befall him." And the sons of Israel came to buy among those that came; for the famine was in the land of Canaan. And Joseph was the governor over the land; he it was that sold to all the people of the land.

And Joseph's brethren came, and bowed down to him with their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spoke roughly with them; and he said unto them: "Whence come ye?" And they said: "From the land of Canaan to buy food." And Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams which he dreamed of them, and said unto them: "Ye are spies; to see the nakedness of the land ye are come." And they said unto him: "Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are upright men, thy servants are no spies." And he said unto them: "Nay, but to see the nakedness of the land ye are come." And they said: "We thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not."

And Joseph said unto them: "That is it that I spoke unto you, saying: Ye are spies. Hereby ye shall be proved: as Pharaoh liveth, ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be bound, that your words may be proved, whether there be truth in you; or else, as Pharaoh liveth, surely ye are spies."

And he put them all together into ward three days. And Joseph said unto them the third day: "This do, and live; for I fear God: if ye be upright men, let one of your brethren be bound in your prison-house; but go ye, carry corn for the famine of your houses; and bring your youngest brother unto me; so shall your words be verified, and ye shall not die." And they did so. And they said one to another: "We are verily guilty concerning our brother, in that we saw the distress of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." And Reuben answered them, saying: "Spoke I not unto you, saying: Do not sin against the child; and ye would not hear? therefore also, behold, his blood is required." And they knew not that Joseph understood them; for the interpreter was between them. And he turned himself about from them, and wept; and he returned to them, and spoke to them, and took Simeon from among them, and bound him before their eyes.

Then Joseph commanded to fill their vessels with corn, and to restore every man's money into his sack, and to give them provision for the way; and thus was it done unto them. And they laded their asses with their corn, and departed thence. And as one of them opened his sack to give his ass provender in the lodging-place, he espied his money; and, behold, it was in the mouth of his sack. And he said unto his brethren: "My money is restored; and, lo, it is even in my sack." And their heart failed them, and they turned trembling one to another, saying: "What is this that God hath done unto us?"

And they came unto Jacob their father unto the land

of Canaan, and told him all that had befallen them, saying: "The man, the lord of the land, spoke roughly with us, and took us for spies of the country. And we said unto him: We are upright men; we are no spies. We are twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan. And the man, the lord of the land, said unto us: Hereby shall I know that ye are upright men: leave one of your brethren with me, and take corn for the famine of your houses, and go your way. And bring your youngest brother unto me; then shall I know that ye are no spies, but that ye are upright men; so will I deliver you your brother, and ye shall traffic in the land." And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack; and when they and their father saw their bundles of money, they were afraid. And Jacob their father said unto them: "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away; upon me are all these things come." And he said: "My son shall not go down with you; for his brother is dead, and he only is left; if harm befall him by the way in which ye go, then will ye bring down my gray hairs with sorrow to the grave."

—Genesis, Chapter 42.

## THE BROTHERS AGAIN GO DOWN TO EGYPT

AND the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, that their father said unto them: "Go again, buy us a little food." And Judah spoke unto him, saying: "The man did earnestly forewarn us, say-

ing: Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food; but if thou wilt not send him, we will not go down, for the man said unto us: Ye shall not see my face, except your brother be with you." And Israel said: "Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?" And they said: "The man asked straitly concerning ourselves, and concerning our kindred, saying: Is your father yet alive? have ye another brother? and we told him according to the tenor of these words; could we in any wise know that he would say: Bring your brother down?"

And Judah said unto Israel his father: "Send the lad with me, and we will arise and go, that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him; if I bring him not unto thee, and set him before thee, then let me bear the blame for ever. For except we had lingered, surely we had now returned a second time." And their father Israel said unto them: "If it be so now, do this: take of the choice fruits of the land in your vessels, and carry down the man a present, a little balm, and a little honey, spicery and ladanum, nuts, and almonds; and take double money in your hand; and the money that was returned in the mouth of your sacks carry back in your hand; peradventure it was an oversight; take also your brother, and arise, go again unto the man; and God Almighty give you mercy before the man, that he may release unto you your other brother and Benjamin. And as for me, if I be bereaved of my children, I am bereaved."

And the men took that present, and they took double

money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the steward of his house: "Bring the men into the house, and kill the beasts, and prepare the meat; for the men shall dine with me at noon." And the man did as Joseph bade; and the man brought the men into Joseph's house. And the men were afraid, because they were brought into Joseph's house; and they said: "Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses."

And they came near to the steward of Joseph's house, and they spoke unto him at the door of the house, and said: "O my lord, we came indeed down at the first time to buy food. And it came to pass, when we came to the lodging-place, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight; and we have brought it back in our hand. And other money have we brought down in our hand to buy food. We know not who put our money in our sacks." And he said: "Peace be to you, fear not; your God, and the God of your father, hath given you treasure in your sacks; I had your money." And he brought Simeon out unto them. And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. And they made ready the present against Joseph's coming at noon; for they heard that they should eat bread there.

And when Joseph came home, they brought him the

present which was in their hand into the house, and bowed down to him to the earth. And he asked them of their welfare, and said: "Is your father well, the old man of whom ye spoke? Is he yet alive?" And they said: "Thy servant our father is well, he is yet alive." And they bowed the head, and made obeisance. And he lifted up his eyes, and saw Benjamin his brother, his mother's son, and said: "Is this your youngest brother of whom ye spoke unto me?" And he said: "God be gracious unto thee, my son." And Joseph made haste; for his heart yearned toward his brother; and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and came out; and he refrained himself, and said: "Set on bread." And they set on for him by himself, and for them by themselves, and for the Egyptians, that did eat with him, by themselves; because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians. And they sat before him, the first-born according to his birthright, and the youngest according to his youth; and the men marvelled one with another. And portions were taken unto them from before him; but Benjamin's portion was five times so much as any of theirs. And they drank, and were merry with him.

—Genesis, Chapter 43.

## JOSEPH TESTS HIS BROTHERS

AND he commanded the steward of his house, saying: "Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my goblet, the silver goblet, in the sack's mouth of the youngest, and his corn money." And he did accord-



ing to the word that Joseph had spoken. As soon as the morning was light, the men were sent away, they and their asses. And when they were gone out of the city, and were not yet far off, Joseph said unto his steward: "Up, follow after the men; and when thou dost overtake them, say unto them: Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby he indeed divineth? ye have done evil in so doing."

And he overtook them, and he spoke unto them these words. And they said unto him: "Wherefore speaketh my lord such words as these? Far be it from thy servants that they should do such a thing. Behold, the money, which we found in our sacks' mouths, we brought back unto thee out of the land of Canaan; how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, let him die, and we also will be my lord's bondmen." And he said: "Now also let it be according unto your words: he with whom it is found shall be my bondman; and ye shall be blameless." Then they hastened, and took down every man his sack to the ground, and opened every man his sack.

And he searched, beginning at the eldest, and leaving off at the youngest; and the goblet was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city. And Judah and his brethren came to Joseph's house, and he was yet there; and they fell before him on the ground. And Joseph said unto them: "What deed is this that ye have done? know ye not that such a man as I will indeed divine?" And Judah said: "What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God

hath found out the iniquity of thy servants; behold, we are my lord's bondmen, both we, and he also in whose hand the cup is found." And he said: "Far be it from me that I should do so; the man in whose hand the goblet is found, he shall be my bondman; but as for you, get you up in peace unto your father."

Then Judah came near unto him, and said: "O my lord, let thy servant, I pray thee, speak a word in my lord's ears; and let not thine anger burn against thy servant; for thou art even as Pharaoh. My lord asked his servants, saying: Have ye a father, or a brother? And we said unto my lord: We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants: Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord: The lad cannot leave his father; for if he should leave his father, his father would die. And thou saidst unto thy servants: Except your youngest brother come down with you, ye shall see my face no more. And it came to pass when we came up unto thy servant my father, we told him the words of my lord. And our father said: Go again, buy us a little food. And we said: We cannot go down; if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother be with us. And thy servant my father said unto us: Ye know that my wife bore me two sons; and the one went out from me, and I said: Surely he is torn in pieces; and I have not seen him since; and if ye take this one also from me, and harm befall him, ye will bring down my gray hairs with sorrow to the grave.

"Now therefore when I come to thy servant my father, and the lad is not with us; seeing that his soul is bound up with the lad's soul; it will come to pass, when he seeth that the lad is not with us, that he will die; and thy servants will bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying: If I bring him not unto thee, then shall I bear the blame to my father for ever. Now therefore, let thy servant, I pray thee, abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, if the lad be not with me? lest I look upon the evil that shall come on my father."

—Genesis, Chapter 44.

### JOSEPH MAKES HIMSELF KNOWN

THEN Joseph could not refrain himself before all them that stood by him; and he cried: "Cause every man to go out from me." And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud; and the Egyptians heard, and the house of Pharaoh heard. And Joseph said unto his brethren: "I am Joseph; doth my father yet live?" And his brethren could not answer him; for they were affrighted at his presence.

And Joseph said unto his brethren: "Come near to me, I pray you." And they came near. And he said: "I am Joseph your brother, whom ye sold into Egypt. And now be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life. For these two years hath the famine been in the land; and there are yet five years, in which

there shall be neither plowing nor harvest. And God sent me before you to give you a remnant on the earth, and to save you alive for a great deliverance. So now it was not you that sent me hither, but God; and He hath made me a father to Pharaoh, and lord of all his house, and ruler over all the land of Egypt. Hasten ye, and go up to my father, and say unto him: Thus saith thy son Joseph: God hath made me lord of all Egypt; come down unto me, tarry not. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast; and there will I sustain thee; for there are yet five years of famine; lest thou come to poverty, thou, and thy household, and all that thou hast. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall hasten and bring down my father hither." And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. And he kissed all his brethren, and wept upon them; and after that his brethren talked with him.

And the report thereof was heard in Pharaoh's house, saying: "Joseph's brethren are come"; and it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph: "Say unto thy brethren: This do ye: lade your beasts, and go, get you unto the land of Canaan; and take your father and your households, and come unto me; and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye: take you wagons out of the land of Egypt for your little ones, and for your wives, and bring

your father, and come. Also regard not your stuff; for the good things of all the land of Egypt are yours." And the sons of Israel did so; and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred shekels of silver, and five changes of raiment. And to his father he sent in like manner ten asses laden with the good things of Egypt, and ten she-asses laden with corn and bread and victual for his father by the way.

So he sent his brethren away, and they departed; and he said unto them: "See that ye fall not out by the way." And they went up out of Egypt, and came into the land of Canaan unto Jacob their father. And they told him, saying: "Joseph is yet alive, and he is ruler over all the land of Egypt." And his heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them; and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived. And Israel said: "It is enough; Joseph my son is yet alive; I will go and see him before I die."

—Genesis, Chapter 45.

### JACOB GOES DOWN INTO EGYPT

AND Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac. And God spoke unto Israel in the visions of the night, and said: "Jacob, Jacob." And he said: "Here am I." And He said: "I am God, the God of thy father; fear not to go down into Egypt; for I will there make of thee a great nation. I will go down with

thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes."

And Jacob rose up from Beer-sheba; and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him; his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt. All the souls belonging to Jacob that came into Egypt, that came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six. And the sons of Joseph, who were born to him in Egypt, were two souls; all the souls of the house of Jacob, that came into Egypt, were threescore and ten.

And he sent Judah before him unto Joseph, to show the way before him unto Goshen; and they came into the land of Goshen. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and he presented himself unto him, and fell on his neck, and wept on his neck a good while. And Israel said unto Joseph: "Now let me die, since I have seen thy face, that thou art yet alive." And Joseph said unto his brethren, and unto his father's house: "I will go up, and tell Pharaoh, and will say unto him: My brethren, and my father's house, who were in the land of Canaan, are come unto me; and the men are shepherds, for they have been keepers of cattle; and they have brought their flocks, and their herds, and all that they have. And it shall come to pass, when Pharaoh shall call you, and shall say: What is your occupation? that ye shall say: Thy

servants have been keepers of cattle from our youth even until now, both we, and our fathers; that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians."

Then Joseph went in and told Pharaoh, and said: "My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen." And from among his brethren he took five men, and presented them unto Pharaoh. And Pharaoh said unto his brethren: "What is your occupation?" And they said unto Pharaoh: "Thy servants are shepherds, both we, and our fathers." And they said unto Pharaoh: "To sojourn in the land are we come; for there is no pasture for thy servants' flocks; for the famine is sore in the land of Canaan. Now therefore, we pray thee, let thy servants dwell in the land of Goshen." And Pharaoh spoke unto Joseph, saying: "Thy father and thy brethren are come unto thee; the land of Egypt is before thee; in the best of the land make thy father and thy brethren to dwell; in the land of Goshen let them dwell. And if thou knowest any able men among them, then make them rulers over my cattle." And Joseph brought in Jacob his father, and set him before Pharaoh. And Jacob blessed Pharaoh.

And Pharaoh said unto Jacob: "How many are the days of the years of thy life?" And Jacob said unto Pharaoh: "The days of the years of my sojournings are a hundred and thirty years; few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their sojournings." And Jacob blessed Pharaoh, and went out from the presence of Pharaoh. And Joseph

placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Joseph sustained his father, and his brethren, and all his father's household, with bread, according to the want of their little ones. And Israel dwelt in the land of Egypt, in the land of Goshen; and they got them possessions therein, and were fruitful, and multiplied exceedingly.

—Genesis, Chapters 46, 47 (1–12, 27).

### THE DEATH OF JACOB

AND Jacob lived in the land of Egypt seventeen years; so the days of Jacob, the years of his life, were a hundred forty and seven years. And the time drew near that Israel must die; and he called his son Joseph, and said unto him: "Deal kindly and truly with me; bury me not, I pray thee, in Egypt. But when I sleep with my fathers, thou shalt carry me out of Egypt, and bury me in their burying-place." And he said: "I will do as thou hast said." And he said: "Swear unto me." And he swore unto him. And Israel bowed down upon the bed's head.

And it came to pass after these things, that one said to Joseph: "Behold, thy father is sick." And he took with him his two sons, Manasseh and Ephraim. And one told Jacob, and said: "Behold, thy son Joseph cometh unto thee." And Israel strengthened himself, and sat upon the bed. And Jacob said unto Joseph: "God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me: Behold, I will make thee fruitful, and multiply thee, and I will make of thee a company of peoples; and will give this land to thy seed



after thee for an everlasting possession. And now thy two sons, who were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; Ephraim and Manasseh, even as Reuben and Simeon, shall be mine. And thy children, that thou begetttest after them, shall be thine; they shall be called after the name of their brethren in their inheritance. And as for me, when I came from Paddan, Rachel died unto me in the land of Canaan in the way, when there was still some way to come unto Ephrath; and I buried her there in the way to Ephrath—the same is Beth-lehem."

And Israel beheld Joseph's sons, and said: "Who are these?" And Joseph said unto his father: "They are my sons, whom God hath given me here." And he said: "Bring them, I pray thee, unto me, and I will bless them." Now the eyes of Israel were dim with age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph: "I had not thought to see thy face; and, lo, God hath let me see thy seed also." And Joseph brought them out from between his knees; and he fell down on his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first-born. And he blessed Joseph, and said: "The God before whom my fathers Abraham and Isaac did walk, the God who hath been my shepherd all my life long unto this day, the angel

who hath redeemed me from all evil, bless the lads; and let my name be named in them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth." And when Joseph saw that his father was laying his right hand upon the head of Ephraim, it displeased him, and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father: "Not so, my father, for this is the first-born; put thy right hand upon his head." And his father refused, and said: "I know it, my son, I know it; he also shall become a people, and he also shall be great; howbeit his younger brother shall be greater than he, and his seed shall become a multitude of nations." And he blessed them that day, saying: "By thee shall Israel bless, saying: God make thee as Ephraim and as Manasseh." And he set Ephraim before Manasseh. And Israel said unto Joseph: "Behold, I die; but God will be with you, and bring you back unto the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow." And he expired, and was gathered unto his people.

And Joseph fell upon his father's face, and wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm his father. And the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of embalming. And the Egyptians wept for him threescore and ten days.

—Genesis, Chapters 47 (28–31), 48, 49 (33), 50 (1–3).

## THE BURIAL OF JACOB

AND when the days of weeping for him were past, Joseph spoke unto the house of Pharaoh, saying: "If now I have found favour in your eyes, speak, I pray you, in the ears of Pharaoh, saying: My father made me swear, saying: Lo, I die; in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come back." And Pharaoh said: "Go up, and bury thy father, according as he made thee swear."

And Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house; only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen; and it was a very great company. And they came to the threshing-floor of Atad, which is beyond the Jordan, and there they wailed with a very great and sore wailing; and he made a mourning for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said: "This is a grievous mourning to the Egyptians." Wherefore the name of it was called Abel-mizraim, which is beyond the Jordan. And his sons did unto him according as he commanded them. For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burying-place, of Ephron the Hittite, in front of Mamre.

—Genesis, Chapter 50 (4-13).

## THE LAST DAYS OF JOSEPH

AND Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father. And when Joseph's brethren saw that their father was dead, they said: "It may be that Joseph will hate us, and will fully requite us all the evil which we did unto him." And they sent a message unto Joseph, saying: "Thy father did command before he died, saying: So shall ye say unto Joseph: Forgive, I pray thee now, the transgression of thy brethren, and their sin, for that they did unto thee evil. And now, we pray thee, forgive the transgression of the servants of the God of thy father." And Joseph wept when they spoke unto him. And his brethren also went and fell down before his face; and they said: "Behold, we are thy bondmen." And Joseph said unto them: "Fear not; for am I in the place of God? And as for you, ye meant evil against me; but God meant it for good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not; I will sustain you, and your little ones." And he comforted them, and spoke kindly unto them.

And Joseph dwelt in Egypt, he, and his father's house; and Joseph lived a hundred and ten years. And Joseph saw Ephraim's children of the third generation; the children also of Machir the son of Manasseh were born upon Joseph's knees. And Joseph said unto his brethren: "I die; but God will surely remember you, and bring you up out of this land unto the land which He swore to Abraham, to Isaac, and to Jacob." And Joseph took an oath of the children of Israel, saying: "God will surely remember you, and ye shall carry up my bones from

hence." So Joseph died, being a hundred and ten years old. And they embalmed him, and he was put in a coffin in Egypt.

—Genesis, Chapter 50 (14-26).

## ISRAEL IN EGYPTIAN BONDAGE

Now these are the names of the sons of Israel, who came into Egypt with Jacob; every man came with his household: Reuben, Simeon, Levi, and Judah; Issachar, Zebulun, and Benjamin; Dan and Naphtali, Gad and Asher. And all the souls that came out of the loins of Jacob were seventy souls; and Joseph was in Egypt already. And Joseph died, and all his brethren, and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

Now there arose a new king over Egypt, who knew not Joseph. And he said unto his people: "Behold, the people of the children of Israel are too many and too mighty for us; come, let us deal wisely with them, lest they multiply, and it come to pass, that, when there befalleth us any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land." Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store-cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and the more they spread abroad. And they were adread because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour. And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigour.

And the king of Egypt spoke to the Hebrew midwives; and he said: "If it be a son, then ye shall kill him; but if it be a daughter, then she shall live." But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men-children alive. And God dealt well with the midwives; and the people multiplied, and waxed very mighty. And Pharaoh charged all his people, saying: "Every son that is born ye shall cast into the river, and every daughter ye shall save alive."

And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman bore a son; and when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch; and she put the child therein, and laid it in the flags by the river's brink. And his sister stood afar off, to know what would be done to him. And the daughter of Pharaoh came down to bathe in the river; and her maidens walked along by the river-side; and she saw the ark among the flags, and sent her handmaid to fetch it. And she opened it, and saw it, even the child; and behold, a boy that wept. And she had compassion on him, and said: "This is one of the Hebrews' children." Then said his sister to Pharaoh's daughter: "Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee?" And Pharaoh's daughter said to her: "Go." And the maiden went and called the child's mother. And Pharaoh's daughter said unto her: "Take this child away, and nurse it for me, and I will give thee thy wages." And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son.

And she called his name Moses, and said: "Because I drew him out of the water."

—Exodus, Chapters 1, 2 (1-10).

## MOSES

AND it came to pass in those days, when Moses was grown up, that he went out unto his brethren, and looked on their burdens; and he saw an Egyptian smiting a Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he smote the Egyptian, and hid him in the sand. And he went out the second day, and, behold, two men of the Hebrews were striving together; and he said to him that did the wrong: "Wherefore smitest thou thy fellow?" And he said: "Who made thee a ruler and a judge over us? thinkest thou to kill me, as thou didst kill the Egyptian?" And Moses feared, and said: "Surely the thing is known." Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian; and he sat down by a well.

Now the priest of Midian had seven daughters; and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock. And when they came to Reuel their father, he said: "How is it that ye are come so soon to-day?" And they said: "An Egyptian delivered us out of the hand of the shepherds, and moreover he drew water for us, and watered the flock." And he said unto his daughters: "And where is he? why is it that ye have left the man? call him, that he may eat bread." And Moses was content to dwell with the man; and he gave Moses Zipporah his daughter.



And she bore a son, and he called his name Gershom; for he said: "I have been a stranger in a strange land."

And it came to pass in the course of those many days that the king of Egypt died; and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. And God saw the children of Israel, and God took cognizance of them.

—Exodus, Chapter 2 (11-25).

### MOSES AT THE BURNING BUSH

Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the farthest end of the wilderness, and came to the mountain of God, unto Horeb. And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said: "I will turn aside now, and see this great sight, why the bush is not burnt." And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said: "Moses, Moses." And he said: "Here am I." And He said: "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Moreover He said: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob."

And Moses hid his face; for he was afraid to look upon God. And the LORD said: "I have surely seen the affliction of My people that are in Egypt, and have heard their

cry by reason of their taskmasters; for I know their pains; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite. And now, behold, the cry of the children of Israel is come unto Me; moreover I have seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt."

And Moses said unto God: "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" And He said: "Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." And Moses said unto God: "Behold, when I come unto the children of Israel, and shall say unto them: The God of your fathers hath sent me unto you; and they shall say to me: What is His name? what shall I say unto them?" And God said unto Moses: "I AM THAT I AM"; and He said: "Thus shalt thou say unto the children of Israel: I AM hath sent me unto you."

—Exodus, Chapter 3 (1-14).

### MOSES BIDDEN TO FREE HIS PEOPLE

AND God said moreover unto Moses: "Thus shalt thou say unto the children of Israel: The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is My name

for ever, and this is My memorial unto all generations. Go, and gather the elders of Israel together, and say unto them: The LORD, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, hath appeared unto me, saying: I have surely remembered you, and seen that which is done to you in Egypt. And I have said: I will bring you up out of the affliction of Egypt unto the land of the Canaanite, unto a land flowing with milk and honey. And they shall hearken to thy voice.

“And thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him: The LORD, the God of the Hebrews, hath met with us. And now let us go, we pray thee, three days’ journey into the wilderness, that we may sacrifice to the LORD our God. And I know that the king of Egypt will not give you leave to go, except by a mighty hand. And I will put forth My hand, and smite Egypt with all My wonders which I will do in the midst thereof. And after that he will let you go.”

And Moses answered and said: “But, behold, they will not believe me, nor hearken unto my voice; for they will say: The LORD hath not appeared unto thee.” And the LORD said unto him: “What is that in thy hand?” And he said: “A rod.” And He said: “Cast it on the ground.” And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the LORD said unto Moses: “Put forth thy hand, and take it by the tail—and he put forth his hand, and laid hold of it, and it became a rod in his hand—that they may believe that the LORD, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.” And the LORD said furthermore

unto him: "Put now thy hand into thy bosom." And he put his hand into his bosom; and when he took it out, behold, his hand was leprous, as white as snow. And He said: "Put thy hand back into thy bosom.—And he put his hand back into his bosom; and when he took it out of his bosom, behold, it was turned again as his other flesh.—And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe even these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land; and the water which thou takest out of the river shall become blood upon the dry land."

—Exodus, Chapters 3 (15–20), 4 (1–9).

## AARON APPOINTED SPOKESMAN

AND Moses said unto the LORD: "O Lord, I am not a man of words, neither heretofore, nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue." And the LORD said unto him: "Who hath made man's mouth? or who maketh a man dumb, or deaf, or seeing, or blind? is it not I the LORD? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak." And he said: "O Lord, send, I pray Thee, by the hand of him whom Thou wilt send." And the anger of the LORD was kindled against Moses, and He said: "Is there not Aaron thy brother the Levite? I know that he can speak well. And also, behold, he cometh forth to meet thee; and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and

put the words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people; and it shall come to pass, that he shall be to thee a mouth, and thou shalt be to him in God's stead. And thou shalt take in thy hand this rod, wherewith thou shalt do the signs."

And Moses went and returned to Jethro his father-in-law, and said unto him: "Let me go, I pray thee, and return unto my brethren that are in Egypt, and see whether they be yet alive." And Jethro said to Moses: "Go in peace." And the LORD said unto Moses in Midian: "Go, return into Egypt; for all the men are dead that sought thy life." And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt; and Moses took the rod of God in his hand.

And the LORD said to Aaron: "Go into the wilderness to meet Moses." And he went, and met him in the mountain of God, and kissed him. And Moses told Aaron all the words of the LORD wherewith He had sent him, and all the signs wherewith He had charged him. And Moses and Aaron went and gathered together all the elders of the children of Israel. And Aaron spoke all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people. And the people believed; and when they heard that the LORD had remembered the children of Israel, and that He had seen their affliction, then they bowed their heads and worshipped.

—Exodus, Chapter 4 (10-20; 27-31).

## MOSES AND AARON BEFORE PHARAOH

AND afterward Moses and Aaron came, and said unto Pharaoh: "Thus saith the LORD, the God of Israel: Let My people go, that they may hold a feast unto Me in the wilderness." And Pharaoh said: "Who is the LORD, that I should hearken unto His voice to let Israel go? I know not the LORD, and moreover I will not let Israel go." And they said: "The God of the Hebrews hath met with us. Let us go, we pray thee, three days' journey into the wilderness, and sacrifice unto the LORD our God." And the king of Egypt said unto them: "Wherefore do ye, Moses and Aaron, cause the people to break loose from their work? get you unto your burdens." And Pharaoh said: "Behold, the people of the land are now many, and will ye make them rest from their burdens?" And the same day Pharaoh commanded the taskmasters of the people, and their officers, saying: "Ye shall no more give the people straw to make brick, as heretofore. Let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish aught thereof; for they are idle; therefore they cry, saying: Let us go and sacrifice to our God. Let heavier work be laid upon the men, that they may labour therein; and let them not regard lying words."

And the taskmasters of the people went out, and their officers, and they spoke to the people, saying: "Thus saith Pharaoh: I will not give you straw. Go yourselves, get you straw where ye can find it; for nought of your work shall be diminished." So the people were scattered abroad throughout all the land of Egypt to gather stubble for straw. And the taskmasters were urgent, saying:

"Fulfil your work, your daily task, as when there was straw." And the officers of the children of Israel, whom Pharaoh's taskmasters had set over them, were beaten, saying: "Wherefore have ye not fulfilled your appointed task in making brick both yesterday and to-day as heretofore?" Then the officers of the children of Israel came and cried unto Pharaoh, saying: "Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us: Make brick; and, behold, thy servants are beaten, but the fault is in thine own people." But he said: "Ye are idle, ye are idle; therefore ye say: Let us go and sacrifice to the LORD. Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks." And the officers of the children of Israel did see that they were set on mischief, when they said: "Ye shall not diminish aught from your bricks, your daily task."

And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh; and they said unto them: "The LORD look upon you, and judge; because ye have made us hateful in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us." And Moses returned unto the LORD, and said: "Lord, wherefore hast Thou dealt ill with this people? why is it that Thou hast sent me? For since I came to Pharaoh to speak in Thy name, he hath dealt ill with this people; neither hast Thou delivered Thy people at all."

And the LORD said unto Moses: "Now shalt thou see what I will do to Pharaoh; for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land."

—Exodus, Chapters 5, 6 (1).

## GOD REASSURES MOSES

AND God spoke unto Moses, and said unto him: "I am the LORD; and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty, but by My name THE LORD I made Me not known to them. And I have also established My covenant with them, to give them the land of Canaan, the land of their sojournings, wherein they sojourned. And moreover I have heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered My covenant. Wherefore say unto the children of Israel: I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm, and with great judgments; and I will take you to Me for a people, and I will be to you a God; and ye shall know that I am the LORD your God, who brought you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning which I lifted up My hand to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am the LORD." And Moses spoke so unto the children of Israel; but they hearkened not unto Moses for impatience of spirit, and for cruel bondage.

And the LORD spoke unto Moses, saying: "Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land." And Moses spoke before the LORD, saying: "Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips?" And the LORD spoke unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.



And the LORD said unto Moses: "See, I have set thee in God's stead to Pharaoh; and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he let the children of Israel go out of his land. And I will harden Pharaoh's heart, and multiply My signs and My wonders in the land of Egypt. But Pharaoh will not hearken unto you, and I will lay My hand upon Egypt, and bring forth My hosts, My people the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I am the LORD, when I stretch forth My hand upon Egypt, and bring out the children of Israel from among them." And Moses and Aaron did so; as the LORD commanded them, so did they. And Moses was fourscore years old, and Aaron fourscore and three years old, when they spoke unto Pharaoh.

—Exodus, Chapters 6 (2-13), 7 (1-7).

### THE TEN PLAGUES

AND the LORD said unto Moses: "Pharaoh's heart is stubborn, he refuseth to let the people go. Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink to meet him; and the rod which was turned to a serpent shalt thou take in thy hand. And thou shalt say unto him: The LORD, the God of the Hebrews, hath sent me unto thee, saying: Let My people go, that they may serve Me in the wilderness; and, behold, hitherto thou hast not hearkened; thus saith the LORD: In this thou shalt know that I am the LORD—behold, I will smite with the rod that is in my hand upon the waters which are in the river, and they shall be turned to blood. And the fish that are in

the river shall die, and the river shall become foul; and the Egyptians shall loathe to drink water from the river."

### PUNISHMENT ON EGYPT

AND the LORD said unto Moses: "Say unto Aaron: Take thy rod, and stretch out thy hand over the waters of Egypt, over their rivers, over their streams, and over their pools, and over all their ponds of water, that they may become blood; and there shall be blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone." And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that were in the river died; and the river became foul, and the Egyptians could not drink water from the river; and the blood was throughout all the land of Egypt. And the magicians of Egypt did in like manner with their secret arts; and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had spoken. And Pharaoh turned and went into his house, neither did he lay even this to heart. And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river. And seven days were fulfilled, after that the LORD had smitten the river.

And the LORD spoke unto Moses: "Go in unto Pharaoh, and say unto him: Thus saith the LORD: Let My people go, that they may serve Me. And if thou refuse to let them go, behold, I will smite all thy borders with frogs. And the river shall swarm with frogs, which shall go up and come into thy house, and into thy bed-chamber, and

upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs. And the frogs shall come up both upon thee, and upon thy people, and upon all thy servants." And the LORD said unto Moses: "Say unto Aaron: Stretch forth thy hand with thy rod over the rivers, over the canals, and over the pools, and cause frogs to come up upon the land of Egypt." And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. And the magicians did in like manner with their secret arts, and brought up frogs upon the land of Egypt. Then Pharaoh called for Moses and Aaron, and said: "Entreat the LORD, that He take away the frogs from me, and from my people; and I will let the people go, that they may sacrifice unto the LORD." And he said: "Be it according to thy word; that thou mayest know that there is none like unto the LORD our God. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only." And Moses and Aaron went out from Pharaoh; and Moses cried unto the LORD concerning the frogs, which He had brought upon Pharaoh. And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the courts, and out of the fields. And they gathered them together in heaps; and the land stank. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had spoken.

And the LORD said unto Moses: "Say unto Aaron: Stretch out thy rod, and smite the dust of the earth, that it may become gnats throughout all the land of Egypt."

And they did so; and Aaron stretched out his hand with his rod, and smote the dust of the earth, and there were gnats upon man, and upon beast; all the dust of the earth became gnats throughout all the land of Egypt. And the magicians did so with their secret arts to bring forth gnats, but they could not; and there were gnats upon man, and upon beast. Then the magicians said unto Pharaoh: "This is the finger of God"; and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had spoken.

#### PHARAOH REFUSES TO HEARKEN

AND the LORD said unto Moses: "Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him: Thus saith the LORD: Let My people go, that they may serve Me. Else, if thou wilt not let My people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses; and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. And I will set apart in that day the land of Goshen, in which My people dwell, that no swarms of flies shall be there; to the end that thou mayest know that I am the LORD in the midst of the earth. And I will put a division between My people and thy people—by to-morrow shall this sign be." And the LORD did so; and there came grievous swarms of flies into the house of Pharaoh, and into his servants' houses; and in all the land of Egypt the land was ruined by reason of the swarms of flies.

And Pharaoh called for Moses and for Aaron, and said: "Go ye, sacrifice to your God in the land." And Moses

said: "It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God; lo, if we sacrifice the abomination of the Egyptians before their eyes, will they not stone us? We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as He shall command us." And Pharaoh said: "I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away; entreat for me." And Moses said: "Behold, I go out from thee, and I will entreat the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to-morrow; only let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD." And Moses went out from Pharaoh, and entreated the LORD. And the LORD did according to the word of Moses; and He removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one. And Pharaoh hardened his heart this time also, and he did not let the people go.

Then the LORD said unto Moses: "Go in unto Pharaoh, and tell him: Thus saith the LORD, the God of the Hebrews: Let My people go, that they may serve Me. For if thou refuse to let them go, and wilt hold them still, behold, the hand of the LORD is upon thy cattle which are in the field, upon the horses, upon the asses, upon the camels, upon the herds, and upon the flocks; there shall be a very grievous murrain. And the LORD shall make a division between the cattle of Israel and the cattle of Egypt; and there shall nothing die of all that belongeth to the children of Israel." And the LORD appointed a set time, saying: "To-morrow the LORD shall do this thing in the land." And the LORD did that thing on the morrow, and all the

cattle of Egypt died; but of the cattle of the children of Israel died not one. And Pharaoh sent, and, behold, there was not so much as one of the cattle of the Israelites dead. But the heart of Pharaoh was stubborn, and he did not let the people go.

#### PHARAOH AGAIN PUNISHED

AND the LORD said unto Moses and unto Aaron: "Take to you handfuls of soot of the furnace, and let Moses throw it heavenward in the sight of Pharaoh. And it shall become small dust over all the land of Egypt, and shall be a boil breaking forth with blains upon man and upon beast, throughout all the land of Egypt." And they took soot of the furnace, and stood before Pharaoh; and Moses threw it up heavenward; and it became a boil breaking forth with blains upon man and upon beast. And the magicians could not stand before Moses because of the boils; for the boils were upon the magicians, and upon all the Egyptians. And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

And the LORD said unto Moses: "Rise up early in the morning, and stand before Pharaoh, and say unto him: Thus saith the LORD, the God of the Hebrews: Let My people go, that they may serve Me. For I will this time send all My plagues upon thy person, and upon thy servants, and upon thy people; that thou mayest know that there is none like Me in all the earth. Surely now I had put forth My hand, and smitten thee and thy people with pestilence, and thou hadst been cut off from the earth. But in very deed for this cause have I made thee to stand, to show thee My power, and that My name

may be declared throughout all the earth. As yet exaltest thou thyself against My people, that thou wilt not let them go? Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the day it was founded even until now. Now therefore send, hasten in thy cattle and all that thou hast in the field; for every man and beast that shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die." He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses; and he that regarded not the word of the LORD left his servants and his cattle in the field.

And the LORD said unto Moses: "Stretch forth thy hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt." And Moses stretched forth his rod toward heaven; and the LORD sent thunder and hail, and fire ran down unto the earth; and the LORD caused to hail upon the land of Egypt. So there was hail, and fire flashing up amidst the hail, very grievous, such as had not been in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and broke every tree of the field. Only in the land of Goshen, where the children of Israel were, was there no hail.

And Pharaoh sent, and called for Moses and Aaron, and said unto them: "I have sinned this time; the LORD is righteous, and I and my people are wicked. Entreat the LORD, and let there be an end of these mighty thunder-

ings and hail; and I will let you go, and ye shall stay no longer." And Moses said unto him: "As soon as I am gone out of the city, I will spread forth my hands unto the LORD; the thunders shall cease, neither shall there be any more hail; that thou mayest know that the earth is the LORD's. But as for thee and thy servants, I know that ye will not yet fear the LORD God."—And the flax and the barley were smitten; for the barley was in the ear, and the flax was in bloom. But the wheat and the spelt were not smitten; for they ripen late.—And Moses went out of the city from Pharaoh, and spread forth his hands unto the LORD; and the thunders and hail ceased, and the rain was not poured upon the earth. And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants, and he did not let the children of Israel go; as the LORD had spoken by Moses.

### THE LAST PLAGUES

And the LORD said unto Moses: "Go in unto Pharaoh; for I have hardened his heart, and the heart of his servants, that I might show these My signs in the midst of them; and that thou mayest tell in the ears of thy son, and of thy son's son, what I have wrought upon Egypt, and My signs which I have done among them; that ye may know that I am the LORD." And Moses and Aaron went in unto Pharaoh, and said unto him: "Thus saith the LORD, the God of the Hebrews: How long wilt thou refuse to humble thyself before Me? let My people go, that they may serve Me. Else, if thou refuse to let My people go, behold, to-morrow will I bring locusts into thy border; and they shall cover the face of the earth, that one shall



not be able to see the earth; and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field; and thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians; as neither thy fathers nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day."

And he turned, and went out from Pharaoh. And Pharaoh's servants said unto him: "How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God; knowest thou not yet that Egypt is destroyed?" And Moses and Aaron were brought again unto Pharaoh; and he said unto them: "Go, serve the LORD your God; but who are they that shall go?" And Moses said: "We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds we will go; for we must hold a feast unto the LORD." And he said unto them: "Not so; go now ye that are men, and serve the Lord; for that is what ye desire." And they were driven out from Pharaoh's presence.

And the LORD said unto Moses: "Stretch out thy hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left." And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all the night; and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the borders of Egypt; very grievous were they; before them there were no such

locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left; and there remained not any green thing, either tree or herb of the field, through all the land of Egypt.

Then Pharaoh called for Moses and Aaron in haste; and he said: "I have sinned against the LORD your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and entreat the LORD your God, that He may take away from me this death only." And he went out from Pharaoh, and entreated the LORD. And the LORD turned an exceeding strong west wind, which took up the locusts, and drove them into the Red Sea; there remained not one locust in all the border of Egypt. But the LORD hardened Pharaoh's heart, and he did not let the children of Israel go.

And the LORD said unto Moses: "Stretch out thy hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt." And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days; they saw not one another, neither rose any from his place for three days; but all the children of Israel had light in their dwellings. And Pharaoh called unto Moses, and said: "Go ye, serve the LORD; only let your flocks and your herds be stayed; let your little ones also go with you." And Moses said: "Thou must also give into our hand sacrifices and burnt-offerings, that we may sacrifice unto the LORD our God. Our cattle also shall go with us; there shall not a hoof be left behind; for thereof must we take to serve the LORD our God; and we know not

with what we must serve the LORD, until we come thither." But the LORD hardened Pharaoh's heart, and he would not let them go. And Pharaoh said unto him: "Get thee from me, take heed to thyself, see my face no more; for in the day thou seest my face thou shalt die." And Moses said: "Thou hast spoken well; I will see thy face again no more."

And the LORD said unto Moses: "Yet one plague more will I bring upon Pharaoh, and upon Egypt; afterwards he will let you go hence; when he shall let you go, he shall surely thrust you out hence altogether. And Moses said: "Thus saith the LORD: About midnight will I go out into the midst of Egypt; and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of cattle. And there shall be a great cry throughout all the land of Egypt, such as there hath been none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog whet his tongue, against man or beast; that ye may know how that the LORD doth put a difference between the Egyptians and Israel. And all these thy servants shall come down unto me, and bow down unto me, saying: Get thee out, and all the people that follow thee; and after that I will go out." And he went out from Pharaoh in hot anger.

—Exodus, Chapters 7 (14-29), 8-11.

## THE PASSOVER

AND the LORD spoke unto Moses and Aaron in the land of Egypt, saying: "This month shall be unto you the beginning of months; it shall be the first month of the year to you. Speak ye unto all the congregation of Israel,

saying: In the tenth day of this month they shall take to them every man a lamb, according to their fathers' houses, a lamb for a household; and if the household be too little for a lamb, then shall he and his neighbour next unto his house take one according to the number of the souls; according to every man's eating ye shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year; ye shall take it from the sheep, or from the goats; and ye shall keep it until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it at dusk.

"And they shall take of the blood, and put it on the two side-posts and on the lintel, upon the houses wherein they shall eat it. And they shall eat the flesh in that night, roasted with fire, and unleavened bread; with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roasted with fire; its head with its legs and with the inwards thereof. And ye shall let nothing of it remain until the morning; but that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste—it is the LORD's passover. For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am the LORD. And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and there shall no plague be upon you to destroy you, when I smite the land of Egypt.

"And this day shall be unto you for a memorial, and ye shall keep it a feast to the LORD; throughout your

generations ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; howbeit the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be to you a holy convocation, and in the seventh day a holy convocation; no manner of work shall be done in them, save that which every man must eat, that only may be done by you. And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your hosts out of the land of Egypt; therefore shall ye observe this day throughout your generations by an ordinance for ever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a sojourner, or one that is born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread."

Then Moses called for all the elders of Israel, and said unto them: "Draw out and take you lambs according to your families, and kill the passover lamb. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning. For the LORD will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side-posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

"And it shall come to pass, when ye be come to the land which the LORD will give you, according as He hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you: What mean ye by this service? that ye shall say: It is the sacrifice of the LORD's passover, for that He passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses." And the people bowed the head and worshipped. And the children of Israel went and did so; as the LORD had commanded Moses and Aaron, so did they.

And it came to pass at midnight, that the LORD smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said: "Rise up, get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. Take both your flocks and your herds, as ye have said, and be gone; and bless me also." And the Egyptians were urgent upon the people, to send them out of the land in haste; for they said: "We are all dead men."

And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they asked of the

Egyptians jewels of silver, and jewels of gold, and raiment. And the LORD gave the people favour in the sight of the Egyptians, so that they let them have what they asked. And they despoiled the Egyptians.

—Exodus, Chapter 12 (1-36).

## THE EXODUS

AND the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual. Now the time that the children of Israel dwelt in Egypt was four hundred and thirty years. And it came to pass at the end of four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt. It was a night of watching unto the LORD for bringing them out from the land of Egypt; this same night is a night of watching unto the LORD for all the children of Israel throughout their generations.

And Moses said unto the people: "Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place; there shall no leavened bread be eaten. This day ye go forth in the month Abib. And it shall be when the LORD shall bring thee into the land of the Canaanite, which He swore unto thy fathers

to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD. Unleavened bread shall be eaten throughout the seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee, in all thy borders. And thou shalt tell thy son in that day, saying: It is because of that which the LORD did for me when I came forth out of Egypt. And it shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes, that the law of the LORD may be in thy mouth; for with a strong hand hath the LORD brought thee out of Egypt. Thou shalt therefore keep this ordinance in its season from year to year."

—Exodus, Chapters 12 (37–42), 13 (3–10).

## THE PURSUIT TO THE SEA

AND it came to pass, when Pharaoh had let the people go, that God led them not by the way of the land of the Philistines, although that was near; for God said: "Lest peradventure the people repent when they see war, and they return to Egypt." But God led the people about, by the way of the wilderness by the Red Sea; and the children of Israel went up armed out of the land of Egypt. And Moses took the bones of Joseph with him; for he had straitly sworn the children of Israel, saying: "God will surely remember you; and ye shall carry up my bones away hence with you." And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And the LORD went before them by day



in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go by day and by night: the pillar of cloud by day, and the pillar of fire by night, departed not from before the people.

And the LORD spoke unto Moses, saying: "Speak unto the children of Israel, that they turn back and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon, over against it shall ye encamp by the sea. And Pharaoh will say of the children of Israel: They are entangled in the land, the wilderness hath shut them in." And they did so. And it was told the king of Egypt that the people were fled; and the heart of Pharaoh and of his servants was turned towards the people, and they said: "What is this we have done, that we have let Israel go from serving us?" And he made ready his chariots, and took his people with him. And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over all of them. And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel.

And the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, in front of Baal-zephon. And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians were marching after them; and they were sore afraid; and the children of Israel cried out unto the LORD. And they said unto Moses: "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to bring us forth out of Egypt? Is not this the

word that we spoke unto thee in Egypt, saying: Let us alone, that we may serve the Egyptians? For it were better for us to serve the Egyptians, than that we should die in the wilderness." And Moses said unto the people: "Fear ye not, stand still, and see the salvation of the LORD, which He will work for you to-day; for whereas ye have seen the Egyptians to-day, ye shall see them again no more for ever. The LORD will fight for you, and ye shall hold your peace."

And the LORD said unto Moses: "Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward. And lift thou up thy rod, and stretch out thy hand over the sea, and divide it; and the children of Israel shall go into the midst of the sea on dry ground." And the angel of God, who went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them; and it came between the camp of Egypt and the camp of Israel.

And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. And it came to pass in the morning watch, that the LORD looked forth upon the host of the Egyptians through the pillar of fire and of cloud, and discomfited the host of the Egyptians. And He took off their chariot wheels, and made them to drive heavily; so that

the Egyptians said: "Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians."

And the LORD said unto Moses: "Stretch out thy hand over the sea, that the waters may come back upon the Egyptians, upon their chariots, and upon their horsemen." And Moses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, even all the host of Pharaoh that went in after them into the sea; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore. And Israel saw the great work which the LORD did upon the Egyptians, and the people feared the LORD; and they believed in the LORD, and in His servant Moses.

—Exodus, Chapters 13 (17–22), 14.

### THE SONG AT THE SEA

THEN sang Moses and the children of Israel this song unto the LORD, and spoke, saying:

"I will sing unto the LORD, for He is highly exalted; the horse and his rider hath He thrown into the sea. The LORD is my strength and song, and He is become my salvation. This is my God, and I will glorify Him; my father's God, and I will exalt Him.

"The LORD is a man of war; the LORD is His name.

Pharaoh's chariots and his host hath He cast into the sea, and his chosen captains are sunk in the Red Sea. The deeps cover them—they went down into the depths like a stone. Thy right hand, O LORD, glorious in power; Thy right hand, O LORD, dasheth in pieces the enemy. And in the greatness of Thine excellency Thou overthrowest them that rise up against Thee; Thou sendest forth Thy wrath, it consumeth them as stubble. And with the blast of Thy nostrils the waters were piled up—the floods stood upright as a heap; the deeps were congealed in the heart of the sea.

“The enemy said: I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with Thy wind, the sea covered them; they sank as lead in the mighty waters. Who is like unto Thee, O LORD, among the mighty? Who is like unto Thee, glorious in holiness, fearful in praises, doing wonders? Thou didst stretch out Thy right hand—the earth swallowed them. Thou in Thy love hast led the people that Thou hast redeemed; Thou hast guided them in Thy strength to Thy holy habitation.

“The peoples have heard, they tremble; pangs have taken hold on the inhabitants of Philistia. Then were the chiefs of Edom affrighted; the mighty men of Moab, trembling taketh hold upon them; all the inhabitants of Canaan are melted away. Terror and dread falleth upon them; by the greatness of Thine arm they are as still as a stone; till Thy people pass over, O LORD, till the people pass over that Thou hast gotten. Thou bringest them in, and plantest them in the mountain of Thine inheritance, the place, O LORD, which Thou hast made for Thee

to dwell in, the sanctuary, O LORD, which Thy hands have established. The LORD shall reign for ever and ever."

For the horses of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought back the waters of the sea upon them; but the children of Israel walked on dry land in the midst of the sea.

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam sang unto them:

"Sing ye to the LORD, for He is highly exalted: The horse and his rider hath He thrown into the sea."

And Moses led Israel onward from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter. Therefore the name of it was called Marah. And the people murmured against Moses, saying: "What shall we drink?" And he cried unto the LORD; and the LORD showed him a tree, and he cast it into the waters, and the waters were made sweet.

And they came to Elim, where were twelve springs of water, and three score and ten palm-trees; and they encamped there by the waters.

—Exodus, Chapter 15.

## MANNA

AND they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their depart-

ing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and against Aaron in the wilderness; and the children of Israel said unto them: "Would that we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh-pots, when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger."

Then said the LORD unto Moses: "Behold, I will cause to rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in My law, or not. And it shall come to pass on the sixth day that they shall prepare that which they bring in, and it shall be twice as much as they gather daily." And Moses and Aaron said unto all the children of Israel: "At dusk then ye shall know that the Lord hath brought you out from the land of Egypt; and in the morning, then ye shall see the glory of the LORD; for that He hath heard your murmurings against the LORD; and what are we, that ye murmur against us?"

And the LORD spoke unto Moses, saying: "I have heard the murmurings of the children of Israel. Speak unto them, saying: At dusk ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God." And it came to pass at dusk, that the quails came up, and covered the camp; and in the morning there was a layer of dew round about the camp. And when the layer of dew was gone up, behold upon the face of the wilderness a fine, scale-like thing, fine as the hoar-frost on the ground. And when the children of Israel saw it, they said one to another:

"Man hu?"—"What is it?"—for they knew not what it was. And Moses said unto them: "It is the bread which the LORD hath given you to eat. This is the thing which the LORD hath commanded: Gather ye of it every man according to his eating; an omer a head, according to the number of your persons, shall ye take it, every man for them that are in his tent."

And the children of Israel did so, and gathered some more, some less. And when they did measure it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said unto them: "Let no man leave of it till the morning." Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and rotted; and Moses was wroth with them.

And they gathered it morning by morning, every man according to his eating; and as the sun waxed hot, it melted. And it came to pass that on the sixth day they gathered twice as much bread, two omers for each one; and all the rulers of the congregation came and told Moses. And he said unto them: "This is that which the LORD hath spoken: To-morrow is a solemn rest, a holy sabbath unto the LORD. Bake that which ye will bake, and seethe that which ye will seethe; and all that remaineth over lay up for you to be kept until the morning." And they laid it up till the morning, as Moses bade; and it did not rot, neither was there any worm therein. And Moses said: "Eat that to-day; for to-day is a sabbath unto the LORD; to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day is the sabbath, in it there shall be none." And it came to pass

on the seventh day, that there went out some of the people to gather, and they found none. And the LORD said unto Moses: "How long refuse ye to keep My commandments and My laws? See that the LORD hath given you the sabbath; therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day." So the people rested on the seventh day.

And the house of Israel called the name thereof Manna; and it was like coriander seed, white; and the taste of it was like wafers made with honey. And Moses said: "This is the thing which the LORD hath commanded: Let an omerful of it be kept throughout your generations; that they may see the bread wherewith I fed you in the wilderness, when I brought you forth from the land of Egypt." And Moses said unto Aaron: "Take a jar, and put an omerful of manna therein, and lay it up before the LORD, to be kept throughout your generations." As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept. And the children of Israel did eat the manna forty years, until they came to a land inhabited; they did eat the manna, until they came unto the borders of the land of Canaan. Now an omer is the tenth part of an ephah.

And all the congregation of the children of Israel journeyed from the wilderness of Sin, by their stages, according to the commandment of the LORD, and encamped in Rephidim; and there was no water for the people to drink. Wherefore the people strove with Moses, and said: "Give us water that we may drink." And Moses said unto them: "Why strive ye with me? wherefore do ye try the LORD?" And the people thirsted there for water; and



the people murmured against Moses, and said: "Wherefore hast thou brought us up out of Egypt, to kill us and our children and our cattle with thirst?" And Moses cried unto the LORD, saying: "What shall I do unto this people? they are almost ready to stone me."

And the LORD said unto Moses: "Pass on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thy hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink." And Moses did so in the sight of the elders of Israel. And the name of the place was called Massah (Trying), and Meribah (Strife), because of the striving of the children of Israel, and because they tried the LORD, saying: "Is the LORD among us, or not?"

—Exodus, Chapters 16, 17 (1-7).

## JETHRO

Now Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses, and for Israel His people, how that the LORD had brought Israel out of Egypt. And Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her away, and her two sons; of whom the name of the one was Gershom; for he said: "I have been a stranger in a strange land"; and the name of the other was Eliezer: "for the God of my father was my help, and delivered me from the sword of Pharaoh." And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness where he was encamped, at the mount of God; and he

said unto Moses: "I thy father-in-law Jethro am coming unto thee, and thy wife, and her two sons with her." And Moses went out to meet his father-in-law, and bowed down and kissed him; and they asked each other of their welfare; and they came into the tent. And Moses told his father-in-law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, all the travail that had come upon them by the way, and how the LORD delivered them.

And Jethro rejoiced for all the goodness which the LORD had done to Israel, in that He had delivered them out of the hand of the Egyptians. And Jethro said: "Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; who hath delivered the people from under the hand of the Egyptians. Now I know that the LORD is greater than all gods." And Jethro, Moses' father-in-law, took a burnt-offering and sacrifices for God; and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God.

And it came to pass on the morrow, that Moses sat to judge the people; and the people stood about Moses from the morning unto the evening. And when Moses' father-in-law saw all that he did to the people, he said: "What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand about thee from morning unto even?" And Moses said unto his father-in-law: "Because the people come unto me to inquire of God; when they have a matter, it cometh unto me; and I judge between a man and his neighbour, and I make them know the statutes of God, and His laws."

And Moses' father-in-law said unto him: "The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee; for the thing is too heavy for thee; thou art not able to perform it thyself alone. Hearken now unto my voice, I will give thee counsel, and God be with thee: be thou for the people before God, and bring thou the causes unto God. And thou shalt teach them the statutes and the laws, and shalt show them the way wherein they must walk, and the work that they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating unjust gain; and place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people at all seasons; and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge themselves; so shall they make it easier for thee and bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people also shall go to their place in peace." So Moses hearkened to the voice of his father-in-law, and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves. And Moses let his father-in-law depart; and he went his way into his own land.

—Exodus, Chapter 18.

## ISRAEL AT SINAI

IN the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. And when they were departed from Rephidim, and were come to the wilderness of Sinai, they encamped in the wilderness; and there Israel encamped before the mount. And Moses went up unto God, and the LORD called unto him out of the mountain, saying: "Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bore you on eagles' wings, and brought you unto Myself. Now therefore, if ye will hearken unto My voice indeed, and keep My covenant, then ye shall be Mine own treasure from among all peoples; for all the earth is Mine; and ye shall be unto Me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel."

And Moses came and called for the elders of the people, and set before them all these words which the LORD commanded him. And all the people answered together, and said: "All that the LORD hath spoken we will do." And Moses reported the words of the people unto the LORD. And the LORD said unto Moses: "Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and may also believe thee for ever." And Moses told the words of the people unto the LORD. And the LORD said unto Moses: "Go unto the people, and sanctify them to-day and to-morrow, and let them wash their garments, and be ready against the third day; for the third day the LORD will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying: Take heed

to yourselves, that ye go not up into the mount, or touch the border of it; whosoever toucheth the mount shall be surely put to death. When the ram's horn soundeth long, they shall come up to the mount."

And Moses went down from the mount unto the people, and sanctified the people; and they washed their garments. And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a horn exceeding loud; and all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet God; and they stood at the nether part of the mount. Now mount Sinai was altogether on smoke, because the LORD descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the horn waxed louder and louder, Moses spoke, and God answered him by a voice. And the LORD came down upon mount Sinai, to the top of the mount; and the LORD called Moses to the top of the mount; and Moses went up.

—Exodus, Chapter 19.

## THE TEN COMMANDMENTS

AND God spoke all these words, saying:

I am the LORD thy God, who brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before Me. Thou shalt not make unto thee a graven image, nor any manner of likeness, of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down unto them, nor serve them; for I the LORD thy God am a jealous God, visiting

the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto the thousandth generation of them that love Me and keep My commandments.

Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh His name in vain.

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is a sabbath unto the LORD thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the LORD blessed the sabbath day, and hallowed it.

Honour thy father and thy mother, that thy days may be long upon the land which the LORD thy God giveth thee.

Thou shalt not murder.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain

smoking; and when the people saw it, they trembled, and stood afar off. And they said unto Moses: "Speak thou with us, and we will hear; but let not God speak with us, lest we die." And Moses said unto the people: "Fear not; for God is come to prove you, and that His fear may be before you, that ye sin not." And the people stood afar off; but Moses drew near unto the thick darkness where God was.

And the LORD said unto Moses: "Thus thou shalt say unto the children of Israel: Ye yourselves have seen that I have talked with you from heaven. Ye shall not make with Me—gods of silver, or gods of gold, ye shall not make unto you. An altar of earth thou shalt make unto Me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen; in every place where I cause My name to be mentioned I will come unto thee and bless thee. And if thou make Me an altar of stone, thou shalt not build it of hewn stones; for if thou lift up thy tool upon it, thou hast profaned it."

—Exodus, Chapter 20.

## ORDINANCES

Now these are the ordinances which thou shalt set before them:

He that smiteth a man, so that he dieth, shall surely be put to death. And if a man lie not in wait, but God cause it to come to hand; then I will appoint thee a place whither he may flee.

And if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from Mine altar, that he may die.

And he that smiteth his father, or his mother, shall be surely put to death.

And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

And he that curseth his father or his mother, shall surely be put to death.

And if men contend, and one smite the other with a stone, or with his fist, and he die not, but keep his bed; if he rise again, and walk abroad upon his staff, then shall he that smote him be quit; only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

And if a man smite his bondman, or his bondwoman, with a rod, and he die under his hand, he shall surely be punished. Notwithstanding, if he continue a day or two, he shall not be punished; for he is his money.

And if a man smite the eye of his bondman, or the eye of his bondwoman, and destroy it, he shall let him go free for his eye's sake. And if he smite out his bondman's tooth, or his bondwoman's tooth, he shall let him go free for his tooth's sake.

And if an ox gore a man or a woman, that they die, the ox shall be surely stoned, and its flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox was wont to gore in time past, and warning hath been given to its owner, and he hath not kept it in, but it hath killed a man or a woman; the ox shall be stoned, and its owner also shall be put to death. If there be laid on him a ransom, then he shall give for the redemption of his life whatsoever is laid upon him. Whether it have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. If the ox gore a bondman or a



bondwoman, he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

And if a man shall open a pit, or if a man shall dig a pit and not cover it, and an ox or an ass fall therein, the owner of the pit shall make it good; he shall give money unto the owner of them, and the dead beast shall be his.

And if one man's ox hurt another's, so that it dieth; then they shall sell the live ox, and divide the price of it; and the dead also they shall divide. Or if it be known that the ox was wont to gore in time past, and its owner hath not kept it in; he shall surely pay ox for ox, and the dead beast shall be his own.

If a man steal an ox, or a sheep, and kill it, or sell it, he shall pay five oxen for an ox, and four sheep for a sheep. If a thief be found breaking in, and be smitten so that he dieth, there shall be no blood-guiltiness for him. If the sun be risen upon him, there shall be blood-guiltiness for him. He shall make restitution; if he have nothing, then he shall be sold for his theft. If the theft be found in his hand alive, whether it be ox, or ass, or sheep, he shall pay double.

If a man cause a field or vineyard to be eaten, and shall let his beast loose, and it feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

If fire break out, and catch in thorns, so that the shocks of corn, or the standing corn, or the field are consumed; he that kindled the fire shall surely make restitution.

If a man deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, he shall pay double. If the thief be not found,

then the master of the house shall come near unto God, to see whether he have not put his hand unto his neighbour's goods. For every matter of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, whereof one saith: "This is it," the cause of both parties shall come before God; he whom God shall condemn shall pay double unto his neighbour.

If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep, and it die, or be hurt, or driven away, no man seeing it; the oath of the LORD shall be between them both, to see whether he have not put his hand unto his neighbour's goods; and the owner thereof shall accept it, and he shall not make restitution. But if it be stolen from him, he shall make restitution unto the owner thereof. If it be torn in pieces, let him bring it for witness; he shall not make good that which was torn.

And if a man borrow aught of his neighbour, and it be hurt, or die, the owner thereof not being with it, he shall surely make restitution. If the owner thereof be with it, he shall not make it good; if it be a hireling, he loseth his hire.

If thou lend money to any of My people, even to the poor with thee, thou shalt not be to him as a creditor; neither shall ye lay upon him interest. If thou at all take thy neighbour's garment to pledge, thou shalt restore it unto him by the time that the sun goeth down; for that is his only covering, it is his garment for his skin; wherein shall he sleep? and it shall come to pass, when he crieth unto Me, that I will hear; for I am gracious.

Thou shalt not utter a false report; put not thy hand

with the wicked to be an unrighteous witness. Thou shalt not follow a multitude to do evil; neither shalt thou bear witness in a cause to turn aside after a multitude to pervert justice; neither shalt thou favour a poor man in his cause.

If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

If thou see the ass of him that hateth thee lying under its burden, thou shalt forbear to pass by him; thou shalt surely release it with him.

Thou shalt not wrest the judgment of thy poor in his cause. Keep thee far from a false matter; and the innocent and righteous slay thou not; for I will not justify the wicked. And thou shalt take no gift; for a gift blindeth them that have sight, and perverteth the words of the righteous. And a stranger shalt thou not oppress; for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

And six years thou shalt sow thy land, and gather in the increase thereof; but the seventh year thou shalt let it rest and lie fallow, that the poor of thy people may eat; and what they leave the beast of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard. Six days thou shalt do thy work, but on the seventh day thou shalt rest; that thine ox and thine ass may have rest, and the son of thy handmaid, and the stranger, may be refreshed. And in all things that I have said unto you take ye heed; and make no mention of the name of other gods, neither let it be heard out of thy mouth.

Three times thou shalt keep a feast unto Me in the

year. The feast of unleavened bread shalt thou keep; seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed in the month Abib—for in it thou camest out from Egypt; and none shall appear before Me empty; and the feast of harvest, the first-fruits of thy labours, which thou sowest in the field; and the feast of ingathering, at the end of the year, when thou gatherest in thy labours out of the field. Three times in the year all thy males shall appear before the Lord God.

Thou shalt not offer the blood of My sacrifice with leavened bread: neither shall the fat of My feast remain all night until the morning. The choicest first-fruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in its mother's milk.

And the LORD said unto Moses: "Come up to Me into the mount, and be there; and I will give thee the tables of stone, and the law and the commandment, which I have written, that thou mayest teach them." And Moses rose up, and Joshua his minister; and Moses went up into the mount of God. And unto the elders he said: "Tarry ye here for us, until we come back unto you; and, behold, Aaron and Hur are with you; whosoever hath a cause, let him come near unto them." And Moses went up into the mount, and the cloud covered the mount. And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days; and the seventh day He called unto Moses out of the midst of the cloud. And the appearance of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children

of Israel. And Moses entered into the midst of the cloud, and went up into the mount; and Moses was in the mount forty days and forty nights.

—Exodus, Chapters 21–24.

## THE SANCTUARY AND THE LIGHT

AND the LORD spoke unto Moses, saying: "Speak unto the children of Israel, that they take for Me an offering; of every man whose heart maketh him willing ye shall take My offering. And this is the offering which ye shall take of them: gold, and silver, and brass; and blue, and purple, and scarlet, and fine linen, and goats' hair; and rams' skins dyed red, and sealskins, and acacia-wood; oil for the light, spices for the anointing oil, and for the sweet incense; onyx stones, and stones to be set, for the ephod, and for the breastplate. And let them make Me a sanctuary, that I may dwell among them. According to all that I show thee, the pattern of the tabernacle, and the pattern of all the furniture thereof, even so shall ye make it.

"And thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually. In the tent of meeting, outside the veil which is before the testimony, Aaron and his sons shall set it in order, to burn from evening to morning before the LORD; it shall be a statute for ever throughout their generations on the behalf of the children of Israel."

—Exodus, Chapters 25 (1–9), 27 (20–21).

## THE HALF-SHEKEL

AND the LORD spoke unto Moses, saying: "When thou takest the sum of the children of Israel, according to their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when thou numberest them. This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary—the shekel is twenty gerahs—half a shekel for an offering to the LORD. Every one that passeth among them that are numbered, from twenty years old and upward, shall give the offering of the LORD. The rich shall not give more, and the poor shall not give less, than the half shekel, when they give the offering of the LORD, to make atonement for your souls. And thou shalt take the atonement money from the children of Israel, and shalt appoint it for the service of the tent of meeting, that it may be a memorial for the children of Israel before the LORD, to make atonement for your souls."

—Exodus, Chapter 30 (11–16).

## THE GOLDEN CALF

AND when the people saw that Moses delayed to come down from the mount, the people gathered themselves together unto Aaron, and said unto him: "Up, make us a god who shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him." And Aaron said unto them: "Break off the golden rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me." And all the people broke off the golden rings which were in their ears, and brought them

unto Aaron. And he received it at their hand, and fashioned it with a graving tool, and made it a molten calf; and they said: "This is thy god, O Israel, which brought thee up out of the land of Egypt." And when Aaron saw this, he built an altar before it; and Aaron made proclamation, and said: "To-morrow shall be a feast to the LORD." And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to make merry.

And the LORD spoke unto Moses: "Go, get thee down; for thy people, that thou broughtest up out of the land of Egypt, have dealt corruptly; they have turned aside quickly out of the way which I commanded them; they have made them a molten calf, and have worshipped it, and have sacrificed unto it, and said: This is thy god, O Israel, which brought thee up out of the land of Egypt." And the LORD said unto Moses: "I have seen this people, and, behold, it is a stiffnecked people. Now therefore let Me alone, that My wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation."

And Moses besought the LORD his God, and said: "LORD, why doth Thy wrath wax hot against Thy people, that Thou hast brought forth out of the land of Egypt with great power and with a mighty hand? Wherefore should the Egyptians speak, saying: For evil did He bring them forth, to slay them in the mountains, and to consume them from the face of the earth? Turn from Thy fierce wrath, and repent of this evil against Thy people. Remember Abraham, Isaac, and Israel, Thy servants, to whom Thou didst swear by Thine own self,

and saidst unto them: I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever." And the LORD repented of the evil which He said He would do unto His people.

And Moses turned, and went down from the mount, with the two tables of the testimony in his hand; tables that were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables. And when Joshua heard the noise of the people as they shouted, he said unto Moses: "There is a noise of war in the camp." And he said: "It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome, but the noise of them that sing do I hear." And it came to pass, as soon as he came nigh unto the camp, that he saw the calf and the dancing; and Moses' anger waxed hot, and he cast the tables out of his hands, and broke them beneath the mount. And he took the calf which they had made, and burnt it with fire, and ground it to powder.

And Moses returned unto the LORD, and said: "Oh, this people have sinned a great sin, and have made them a god of gold. Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written." And the LORD said unto Moses: "Whosoever hath sinned against Me, him will I blot out of My book. And now go, lead the people unto the place of which I have spoken unto thee; behold, Mine angel shall go before thee; nevertheless in the day when I visit, I will visit their sin upon them."

—Exodus, Chapter 32.



## THE NEW TABLES OF STONE

AND the LORD said unto Moses: "Hew thee two tables of stone like unto the first; and I will write upon the tables the words that were on the first tables, which thou didst break. And be ready by the morning, and come up in the morning unto mount Sinai, and present thyself there to Me on the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount."

And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand two tables of stone. And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed: "The LORD, the LORD, God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation." And Moses made haste, and bowed his head toward the earth, and worshipped. And he said: "If now I have found grace in Thy sight, O Lord, let the Lord, I pray Thee, go in the midst of us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for Thine inheritance."

And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the

ten words. And it came to pass, when Moses came down from mount Sinai with the two tables of the testimony in Moses' hand, when he came down from the mount, that Moses knew not that the skin of his face sent forth beams while He talked with him.

And when Aaron and all the children of Israel saw Moses, behold, the skin of his face sent forth beams; and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him; and Moses spoke to them. And afterward all the children of Israel came nigh, and he gave them in commandment all that the Lord had spoken with him in mount Sinai. And when Moses had done speaking with them, he put a veil on his face. But when Moses went in before the Lord that He might speak with him, he took the veil off, until he came out; and he came out, and spoke unto the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face sent forth beams; and Moses put the veil back upon his face, until he went in to speak with Him.

—Exodus, Chapter 34.

### THE COMPLETION OF THE TABERNACLE

AND Moses said unto the children of Israel: "See, the LORD hath called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah. And He hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship. And to devise skilful works, to work in gold, and in silver, and in brass, and in cutting of stones for setting, and in carving of wood, to work in all manner of skilful work-

manship. And He hath put in his heart that he may teach, both he, and Oholiab, the son of Ahisamach, of the tribe of Dan. Them hath He filled with wisdom of heart, to work all manner of workmanship, of the craftsman, and of the skilful workman, and of the weaver in colours, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any workmanship, and of those that devise skilful works. And Bezalel and Oholiab shall work, and every wise-hearted man, in whom the LORD hath put wisdom and understanding to know how to work all the work for the service of the sanctuary, according to all that the LORD hath commanded."

And Moses called Bezalel and Oholiab, and every wise-hearted man, in whose heart the LORD had put wisdom, even every one whose heart stirred him up to come unto the work to do it. And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, wherewith to make it. And they brought yet unto him freewill-offerings every morning. And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they wrought. And they spoke unto Moses, saying: "The people bring much more than enough for the service of the work, which the LORD commanded to make." And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying: "Let neither man nor woman make any more work for the offering of the sanctuary." So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much.

Thus was finished all the work of the tabernacle of

the tent of meeting; and the children of Israel did according to all that the LORD commanded Moses, so did they.

And they brought the tabernacle unto Moses, the Tent, and all its furniture, its clasps, its boards, its bars, and its pillars, and its sockets; and the covering of rams' skins dyed red, and the covering of sealskins, and the veil of the screen; the ark of the testimony, and the staves thereof, and the ark-cover; the table, all the vessels thereof, and the showbread; the pure candlestick, the lamps thereof, even the lamps to be set in order, and all the vessels thereof, and the oil for the light; and the golden altar, and the anointing oil, and the sweet incense, and the screen for the door of the Tent; the brazen altar, and its grating of brass, its staves, and all its vessels, the laver and its base; the hangings of the court, its pillars, and its sockets, and the screen for the gate of the court, the cords thereof, and the pins thereof, and all the instruments of the service of the tabernacle of the tent of meeting; the plaited garments for ministering in the holy place; the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office. According to all that the LORD commanded Moses, so the children of Israel did all the work. And Moses saw all the work, and, behold, they had done it; as the LORD had commanded, even so had they done it. And Moses blessed them.

Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.—And whenever the cloud was taken up from over the tabernacle, the children of Israel went onward,

throughout all their journeys. But if the cloud was not taken up, then they journeyed not till the day that it was taken up. For the cloud of the LORD was upon the tabernacle by day, and there was fire therein by night, in the sight of all the house of Israel, throughout all their journeys.

—Exodus, Chapters 35, 36, 39, 40.

## LEVITICUS וִיקְרָא

### THE CONSECRATION OF AARON AND HIS SONS

AND the LORD spoke unto Moses, saying: "Take Aaron and his sons with him, and the garments, and the anointing oil, and the bullock of the sin-offering, and the two rams, and the basket of unleavened bread; and assemble thou all the congregation at the door of the tent of meeting." And Moses did as the LORD commanded him; and the congregation was assembled at the door of the tent of meeting. And Moses said unto the congregation: "This is the thing which the LORD hath commanded to be done." And Moses brought Aaron and his sons, and washed them with water. And he put upon him the tunic, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the skilfully woven band of the ephod, and bound it unto him therewith. And he placed the breast-plate upon him; and in the breast-plate he put the Urim and the Thummim. And he set the mitre upon his head; and upon the mitre, in front, did he set the golden plate, the holy crown; as the LORD commanded Moses. And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all its vessels, and the laver and its base, to sanctify them. And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

And Moses brought Aaron's sons, and clothed them with tunics, and girded them with girdles, and bound

head-tires upon them; as the LORD commanded Moses. And the bullock of the sin-offering was brought; and Aaron and his sons laid their hands upon the head of the bullock of the sin-offering. And when it was slain, Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured out the remaining blood at the base of the altar, and sanctified it, to make atonement for it. And the ram of the burnt-offering was presented; and Aaron and his sons laid their hands upon the head of the ram. And when it was killed, Moses dashed the blood against the altar round about.

And the other ram was presented, the ram of consecration, and Aaron and his sons laid their hands upon the head of the ram. And when it was slain, Moses took of the blood thereof, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. And Aaron's sons were brought, and Moses put of the blood upon the tip of their right ear, and upon the thumb of their right hand, and upon the great toe of their right foot; and Moses dashed the blood against the altar round about.

And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him, and sanctified Aaron, and his garments, and his sons, and his sons' garments with him. And Moses said unto Aaron and to his sons: "Boil the flesh at the door of the tent of meeting; and there eat it and the bread that is in the basket of consecration, as I commanded, saying: Aaron and his sons shall eat it. And that which remaineth of the flesh and

of the bread shall ye burn with fire. And ye shall not go out from the door of the tent of meeting seven days, until the days of your consecration be fulfilled; for He shall consecrate you seven days. As hath been done this day, so the LORD hath commanded to do, to make atonement for you. And at the door of the tent of meeting shall ye abide day and night seven days, and keep the charge of the LORD, that ye die not; for so I am commanded." And Aaron and his sons did all the things which the LORD commanded by the hand of Moses.

And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel; and he said unto Aaron: "Take thee a bull-calf for a sin-offering, and a ram for a burnt-offering, without blemish, and offer them before the LORD. And unto the children of Israel thou shalt speak, saying: Take ye a he-goat for a sin-offering; and a calf and a lamb, both of the first year, without blemish, for a burnt-offering; and an ox and a ram for peace-offerings, to sacrifice before the LORD; and a meal-offering mingled with oil; for to-day the LORD appeareth unto you." And they brought that which Moses commanded before the tent of meeting; and all the congregation drew near and stood before the LORD. And Moses said: "This is the thing which the LORD commanded that ye should do; that the glory of the LORD may appear unto you."

And Moses said unto Aaron: "Draw near unto the altar, and offer thy sin-offering, and thy burnt-offering, and make atonement for thyself, and for the people; and present the offering of the people, and make atonement for them; as the LORD commanded." So Aaron drew near unto the altar, and slew the calf of the sin-



offering, which was for himself. And the sons of Aaron presented the blood unto him; and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the base of the altar.

And he slew the burnt-offering; and Aaron's sons delivered unto him the blood, and he dashed it against the altar round about. And the people's offering was presented; and he took the goat of the sin-offering which was for the people, and slew it, and offered it for sin, as the first. And the burnt-offering was presented; and he offered it according to the ordinance. And the meal-offering was presented; and he filled his hand therefrom, and made it smoke upon the altar, besides the burnt-offering of the morning. He slew also the ox and the ram, the sacrifice of peace-offerings, which was for the people; and Aaron's sons delivered unto him the blood, and he dashed it against the altar round about.

And Aaron lifted up his hands toward the people, and blessed them; and he came down from offering the sin-offering, and the burnt-offering, and the peace-offerings. And Moses and Aaron went into the tent of meeting, and came out, and blessed the people; and the glory of the LORD appeared unto all the people. And there came forth fire from before the LORD, and consumed upon the altar the burnt-offering and the fat; and when all the people saw it, they shouted, and fell on their faces.

—Leviticus, Chapters 8, 9.

## THE DIETARY LAWS

AND the LORD spoke unto Moses and to Aaron, saying unto them: Speak unto the children of Israel, saying:

These are the living things which ye may eat among all the beasts that are on the earth. Whatsoever parteth the hoof, and is wholly cloven-footed, and cheweth the cud, among the beasts, that may ye eat. Nevertheless these shall ye not eat of them that only chew the cud, or of them that only part the hoof: the camel, because he cheweth the cud but parteth not the hoof, he is unclean unto you. And the rock-badger, because he cheweth the cud but parteth not the hoof, he is unclean unto you. And the hare, because she cheweth the cud but parteth not the hoof, she is unclean unto you. And the swine, because he parteth the hoof, and is cloven-footed, but cheweth not the cud, he is unclean unto you. Of their flesh ye shall not eat, and their carcasses ye shall not touch; they are unclean unto you.

These may ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them may ye eat. And all that have not fins and scales in the seas, and in the rivers, of all that swarm in the waters, and of all the living creatures that are in the waters, they are a detestable thing unto you, and they shall be a detestable thing unto you; ye shall not eat of their flesh, and their carcasses ye shall have in detestation. Whatsoever hath no fins nor scales in the waters, that is a detestable thing unto you.

And these ye shall have in detestation among the fowls; they shall not be eaten, they are a detestable thing: the great vulture, and the bearded vulture, and the

ospray; and the kite, and the falcon after its kinds; every raven after its kinds; and the ostrich, and the night-hawk, and the sea-mew, and the hawk after its kinds; and the little owl, and the cormorant, and the great owl; and the horned owl, and the pelican, and the carrion-vulture; and the stork, and the heron after its kinds, and the hoopoe, and the bat.

All winged swarming things that go upon all fours are a detestable thing unto you. Yet these may ye eat of all winged swarming things that go upon all fours, which have jointed legs above their feet, wherewith to leap upon the earth; even these of them ye may eat: the locust after its kinds, and the bald locust after its kinds, and the cricket after its kinds, and the grasshopper after its kinds. But all winged swarming things, which have four feet, are a detestable thing unto you.

And these are they which are unclean unto you among the swarming things that swarm upon the earth: the weasel, and the mouse, and the great lizard after its kinds, and the gecko, and the land-crocodile, and the lizard, and the sand-lizard, and the chameleon.

And every swarming thing that swarmeth upon the earth is a detestable thing; it shall not be eaten. Whatsoever goeth upon the belly, and whatsoever goeth upon all fours, or whatsoever hath many feet, even all swarming things that swarm upon the earth, them ye shall not eat; for they are a detestable thing. Ye shall not make yourselves detestable with any swarming thing that swarmeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. For I am the LORD your God; sanctify yourselves therefore, and be ye holy; for I am holy; neither shall ye defile yourselves

with any manner of swarming thing that moveth upon the earth. For I am the LORD that brought you up out of the land of Egypt, to be your God; ye shall therefore be holy, for I am holy.

This is the law of the beast, and of the fowl, and of every living creature that moveth in the waters, and of every creature that swarmeth upon the earth; to make a difference between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten.

—Leviticus, Chapter 11.

## THE ATONEMENT DAY RITUAL

AND the LORD spoke unto Moses, after the death of the two sons of Aaron, when they drew near before the LORD, and died; and the LORD said unto Moses: "Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the ark-cover which is upon the ark; that he die not; for I appear in the cloud upon the ark-cover. Herewith shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering. He shall put on the holy linen tunic, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired; they are the holy garments; and he shall bathe his flesh in water, and put them on. And he shall take of the congregation of the children of Israel two he-goats for a sin-offering, and one ram for a burnt-offering. And Aaron shall present the bullock of the sin-offering, which is for himself, and make atonement for himself, and for his house. And he

shall take the two goats, and set them before the LORD at the door of the tent of meeting.

“And Aaron shall cast lots upon the two goats: one lot for the LORD, and the other lot for Azazel. And Aaron shall present the goat upon which the lot fell for the LORD, and offer him for a sin-offering. But the goat, on which the lot fell for Azazel, shall be set alive before the LORD, to make atonement over him, to send him away for Azazel into the wilderness. And Aaron shall present the bullock of the sin-offering, which is for himself, and shall make atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself. And he shall take a censer full of coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the veil. And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the ark-cover that is upon the testimony, that he die not. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the ark-cover on the east; and before the ark-cover shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the veil, and do with his blood as he did with the blood of the bullock, and sprinkle it upon the ark-cover, and before the ark-cover. And he shall make atonement for the holy place, because of the uncleannesses of the children of Israel, and because of their transgressions, even all their sins; and so shall he do for the tent of meeting, that dwelleth with them in the midst of their uncleannesses. And there shall be no man in the tent of meeting when he goeth in to make atonement in the holy place,

until he come out, and have made atonement for himself, and for his household, and for all the assembly of Israel.

“And he shall go out unto the altar that is before the LORD, and make atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleannesses of the children of Israel. And when he hath made an end of atoning for the holy place, and the tent of meeting, and the altar, he shall present the live goat. And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins; and he shall put them upon the head of the goat, and shall send him away by the hand of an appointed man into the wilderness. And the goat shall bear upon him all their iniquities unto a land which is cut off; and he shall let go the goat in the wilderness. And Aaron shall come into the tent of meeting, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there. And he shall bathe his flesh in water in a holy place, and put on his other vestments, and come forth, and offer his burnt-offering and the burnt-offering of the people, and make atonement for himself and for the people.

“And the fat of the sin-offering shall he make smoke upon the altar. And he that letteth go the goat for Azazel shall wash his clothes, and bathe his flesh in water, and afterward he may come into the camp. And the bullock of the sin-offering, and the goat of the sin-offering, whose blood was brought in to make atonement in the holy

place, shall be carried forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he may come into the camp.

“And it shall be a statute for ever unto you: in the seventh month, on the tenth day of the month, ye shall afflict your souls, and shall do no manner of work, the home-born, or the stranger that sojourneth among you. For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the LORD. It is a sabbath of solemn rest unto you, and ye shall afflict your souls; it is a statute for ever. And the priest, who shall be anointed and who shall be consecrated to be priest in his father’s stead, shall make the atonement, and shall put on the linen garments, even the holy garments. And he shall make atonement for the most holy place, and he shall make atonement for the tent of meeting and for the altar; and he shall make atonement for the priests and for all the people of the assembly. And this shall be an everlasting statute unto you, to make atonement for the children of Israel because of all their sins once in the year.” And he did as the LORD commanded Moses.

—Leviticus, Chapter 16.

## LAWS AND PRECEPTS

AND the LORD spoke unto Moses, saying: Speak unto the children of Israel, and say unto them:

I am the LORD your God. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you,

shall ye not do; neither shall ye walk in their statutes. Mine ordinances shall ye do, and My statutes shall ye keep, to walk therein: I am the LORD your God. Ye shall therefore keep My statutes, and Mine ordinances, which if a man do, he shall live by them: I am the LORD.

And the LORD spoke unto Moses, saying: Speak unto all the congregation of the children of Israel, and say unto them:

Ye shall be holy; for I the LORD your God am holy. Ye shall fear every man his mother, and his father, and ye shall keep My sabbaths: I am the LORD your God. Turn ye not unto the idols, nor make to yourselves molten gods: I am the LORD your God.

And when ye reap the harvest of your land, thou shalt not wholly reap the corner of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather the fallen fruit of thy vineyard; thou shalt leave them for the poor and for the stranger: I am the LORD your God.

Ye shall not steal; neither shall ye deal falsely, nor lie one to another. And ye shall not swear by My name falsely, so that thou profane the name of thy God: I am the LORD. Thou shalt not oppress thy neighbour, nor rob him; the wages of a hired servant shall not abide with thee all night until the morning.

Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but thou shalt fear thy God: I am the LORD. Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor favour the person of the mighty; but in righteousness shalt thou judge thy neighbour.



Thou shalt not go up and down as a talebearer among thy people; neither shalt thou stand idly by the blood of thy neighbour: I am the LORD. Thou shalt not hate thy brother in thy heart; thou shalt surely rebuke thy neighbour, and not bear sin because of him. Thou shalt not take vengeance, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

Ye shall keep My sabbaths, and reverence My sanctuary: I am the LORD. Turn ye not unto the ghosts, nor unto familiar spirits; seek them not out, to be defiled by them: I am the LORD your God. Thou shalt rise up before the hoary head, and honour the face of the old man, and thou shalt fear thy God: I am the LORD.

And if a stranger sojourn with thee in your land, ye shall not do him wrong. The stranger that sojourneth with you shall be unto you as the home-born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God. Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, who brought you out of the land of Egypt. And ye shall observe all My statutes, and all Mine ordinances, and do them: I am the LORD.

Ye shall therefore keep all My statutes, and all Mine ordinances, and do them, that the land, whither I bring you to dwell therein, spew you not out. And ye shall not walk in the customs of the nation, which I am casting out before you; for they did all these things, and therefore I abhorred them. But I have said unto you: "Ye shall inherit their land, and I will give it unto you to possess

it, a land flowing with milk and honey." I am the LORD your God, who have set you apart from the peoples. Ye shall therefore separate between the clean beast and the unclean, and between the unclean fowl and the clean; and ye shall not make your souls detestable by beast, or by fowl, or by any thing wherewith the ground teemeth, which I have set apart for you to hold unclean. And ye shall be holy unto Me; for I the LORD am holy, and have set you apart from the peoples, that ye should be Mine.

—Leviticus, Chapters 18 (1-5), 19, 20.

### THE APPOINTED SEASONS

AND the LORD spoke unto Moses, saying: Speak unto the children of Israel, and say unto them:

The appointed seasons of the LORD, which ye shall proclaim to be holy convocations, even these are My appointed seasons. Six days shall work be done; but on the seventh day is a sabbath of solemn rest, a holy convocation; ye shall do no manner of work; it is a sabbath unto the LORD in all your dwellings.

These are the appointed seasons of the LORD, even holy convocations, which ye shall proclaim in their appointed season. In the first month, on the fourteenth day of the month at dusk, is the LORD's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD; seven days ye shall eat unleavened bread. In the first day ye shall have a holy convocation; ye shall do no manner of servile work. And ye shall bring an offering made by fire unto the LORD seven days; in the seventh day is a holy convocation; ye shall do no manner of servile work.

And the LORD spoke unto Moses, saying: Speak unto the children of Israel, and say unto them:

When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest. And he shall wave the sheaf before the LORD, to be accepted for you; on the morrow after the sabbath the priest shall wave it. And in the day when ye wave the sheaf, ye shall offer a he-lamb without blemish of the first year for a burnt-offering unto the LORD. And the meal-offering thereof shall be two-tenth parts of an ephah of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour; and the drink-offering thereof shall be of wine, the fourth part of a hin. And ye shall eat neither bread, nor parched corn, nor fresh ears, until this selfsame day, until ye have brought the offering of your God; it is a statute for ever throughout your generations in all your dwellings.

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete; even unto the morrow after the seventh week shall ye number fifty days; and ye shall present a new meal-offering unto the LORD. Ye shall bring out of your dwellings two wave-loaves of two-tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits unto the LORD. And ye shall present with the bread seven lambs without blemish of the first year, and one young bullock, and two rams; they shall be a burnt-offering unto the LORD, with their meal-offering, and their drink-offerings, even an offering made by fire, of a sweet savour unto the LORD. And ye shall offer one he-goat for a sin-

offering, and two he-lambs of the first year for a sacrifice of peace-offerings. And the priest shall wave them with the bread of the first-fruits for a wave-offering before the LORD, with the two lambs; they shall be holy to the LORD for the priest. And ye shall make proclamation on the selfsame day; there shall be a holy convocation unto you; ye shall do no manner of servile work; it is a statute for ever in all your dwellings throughout your generations.

And when ye reap the harvest of your land, thou shalt not wholly reap the corner of thy field, neither shalt thou gather the gleanings of thy harvest; thou shalt leave them for the poor, and for the stranger: I am the LORD your God.

And the LORD spoke unto Moses, saying: Speak unto the children of Israel, saying:

In the seventh month, in the first day of the month, shall be a solemn rest unto you, a memorial proclaimed with the blast of horns, a holy convocation. Ye shall do no manner of servile work; and ye shall bring an offering made by fire unto the LORD.

And the LORD spoke unto Moses, saying:

Howbeit on the tenth day of this seventh month is the day of atonement; there shall be a holy convocation unto you, and ye shall afflict your souls; and ye shall bring an offering made by fire unto the LORD. And ye shall do no manner of work in that same day; for it is a day of atonement, to make atonement for you before the LORD your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from his people. And whatsoever soul it be that doeth any

manner of work in that same day, that soul will I destroy from among his people. Ye shall do no manner of work; it is a statute for ever throughout your generations in all your dwellings. It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even, shall ye keep your sabbath.

And the LORD spoke unto Moses, saying: Speak unto the children of Israel, saying:

On the fifteenth day of this seventh month is the feast of tabernacles for seven days unto the LORD. On the first day shall be a holy convocation; ye shall do no manner of servile work. Seven days ye shall bring an offering made by fire unto the LORD; on the eighth day shall be a holy convocation unto you; and ye shall bring an offering made by fire unto the LORD; it is a day of solemn assembly; ye shall do no manner of servile work.

These are the appointed seasons of the LORD, which ye shall proclaim to be holy convocations, to bring an offering made by fire unto the LORD, a burnt-offering, and a meal-offering, a sacrifice, and drink-offerings, each on its own day; beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill-offerings, which ye give unto the LORD.

Howbeit on the fifteenth day of the seventh month, when ye have gathered in the fruits of the land, ye shall keep the feast of the LORD seven days; on the first day shall be a solemn rest, and on the eighth day shall be a solemn rest. And ye shall take you on the first day the fruit of goodly trees, branches of palm-trees, and boughs of thick trees, and willows of the brook, and ye shall

rejoice before the LORD your God seven days. And ye shall keep it a feast unto the LORD seven days in the year; it is a statute for ever in your generations; ye shall keep it in the seventh month. Ye shall dwell in booths seven days; all that are home-born in Israel shall dwell in booths; that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God.

And Moses declared unto the children of Israel the appointed seasons of the LORD.

—Leviticus, Chapter 23.

## THE SABBATICAL YEAR AND THE JUBILEE

AND the LORD spoke unto Moses in mount Sinai, saying: Speak unto the children of Israel, and say unto them:

When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the produce thereof. But in the seventh year shall be a sabbath of solemn rest for the land, a sabbath unto the LORD; thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of itself of thy harvest thou shalt not reap, and the grapes of thy undressed vine thou shalt not gather; it shall be a year of solemn rest for the land. And the sabbath-produce of the land shall be for food for you: for thee, and for thy servant and for thy maid, and for thy hired servant and for the settler by thy side that sojourn with thee; and for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be for food.

And thou shalt number seven sabbaths of years unto thee, seven times seven years; and there shall be unto thee the days of seven sabbaths of years, even forty and nine years. Then shalt thou make proclamation with the blast of the horn on the tenth day of the seventh month; in the day of atonement shall ye make proclamation with the horn throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

A jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of the undressed vines. For it is a jubilee; it shall be holy unto you; ye shall eat the increase thereof out of the field. In this year of jubilee ye shall return every man unto his possession. And if thou sell aught unto thy neighbour, or buy of thy neighbour's hand, ye shall not wrong one another. According to the number of years after the jubilee thou shalt buy of thy neighbour, and according unto the number of years of the crops he shall sell unto thee. According to the multitude of the years thou shalt increase the price thereof, and according to the fewness of the years thou shalt diminish the price of it; for the number of crops doth he sell unto thee.

And ye shall not wrong one another; but thou shalt fear thy God; for I am the LORD your God. Wherefore ye shall do My statutes, and keep Mine ordinances and do them; and ye shall dwell in the land in safety. And the land shall yield her fruit, and ye shall eat until ye

have enough, and dwell therein in safety. And if ye shall say: "What shall we eat the seventh year? behold, we may not sow, nor gather in our increase"; then I will command My blessing upon you in the sixth year, and it shall bring forth produce for the three years. And ye shall sow the eighth year, and eat of the produce, the old store; until the ninth year, until her produce come in, ye shall eat the old store. And the land shall not be sold in perpetuity; for the land is Mine; for ye are strangers and settlers with Me. And in all the land of your possession ye shall grant a redemption for the land.

If thy brother be waxen poor, and sell some of his possession, then shall his kinsman that is next unto him come, and shall redeem that which his brother hath sold. And if a man have no one to redeem it, and he be waxen rich and find sufficient means to redeem it; then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; and he shall return unto his possession. But if he have not sufficient means to get it back for himself, then that which he hath sold shall remain in the hand of him that hath bought it until the year of jubilee; and in the jubilee it shall go out, and he shall return unto his possession.

And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold; for a full year shall he have the right of redemption. And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be made sure in perpetuity to him that bought it, throughout his generations; it shall not go out in the jubilee. But the houses of the villages which have no wall round about them shall be reckoned with the fields of the country;



they may be redeemed, and they shall go out in the jubilee. But as for the cities of the Levites, the houses of the cities of their possession, the Levites shall have a perpetual right of redemption. And if a man purchase of the Levites, then the house that was sold in the city of his possession, shall go out in the jubilee; for the houses of the cities of the Levites are their possession among the children of Israel. But the fields of the open land about their cities may not be sold; for that is their perpetual possession.

And if thy brother be waxen poor, and his means fail with thee; then thou shalt uphold him: as a stranger and a settler shall he live with thee. Take thou no interest of him or increase; but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon interest, nor give him thy victuals for increase. I am the LORD your God, who brought you forth out of the land of Egypt, to give you the land of Canaan, to be your God.

And if thy brother be waxen poor with thee, and sell himself unto thee, thou shalt not make him to serve as a bondservant. As a hired servant, and as a settler, he shall be with thee; he shall serve with thee unto the year of jubilee. Then shall he go out from thee, he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. For they are My servants, whom I brought forth out of the land of Egypt; they shall not be sold as bondmen. Thou shalt not rule over him with rigour; but shalt fear thy God.

And as for thy bondmen, and thy bondmaids, whom thou mayest have: of the nations that are round about

you, of them shall ye buy bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you, of them may ye buy, and of their families that are with you, which they have begotten in your land; and they may be your possession. And ye may make them an inheritance for your children after you, to hold for a possession: of them may ye take your bondmen for ever; but over your brethren the children of Israel ye shall not rule, one over another, with rigour.

And if a stranger who is a settler with thee be waxen rich, and thy brother be waxen poor beside him, and sell himself unto the stranger who is a settler with thee, or to the offshoot of a stranger's family, after that he is sold he may be redeemed; one of his brethren may redeem him; or his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be waxen rich, he may redeem himself. And he shall reckon with him that bought him from the year that he sold himself to him unto the year of jubilee; and the price of his sale shall be according unto the number of years; according to the time of a hired servant shall he be with him. If there be yet many years, according unto them he shall give back the price of his redemption out of the money that he was bought for. And if there remain but few years unto the year of jubilee, then he shall reckon with him; according unto his years shall he give back the price of his redemption. As a servant hired year by year shall he be with him; he shall not rule with rigour over him in thy sight. And if he be not redeemed by any of these means, then he shall go out in the year of jubilee, he, and his children with him. For unto Me the children of Israel are servants; they

are My servants whom I brought forth out of the land of Egypt: I am the LORD your God.

—Leviticus, Chapter 25.

### THE BLESSING AND THE CURSE

If ye walk in My statutes, and keep My commandments, and do them; then I will give your rains in their season, and the land shall yield her produce, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread until ye have enough, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will cause evil beasts to cease out of the land, neither shall the sword go through your land.

And I will look on you with favour, and make you fruitful, and multiply you; and will establish My covenant with you. And ye shall eat old store long kept, and ye shall bring forth the old from before the new. And I will walk among you, and will be your God, and ye shall be My people. I am the LORD your God, who brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bars of your yoke, and made you go upright.

But if ye will not hearken unto Me, and will not do all these commandments; and if ye shall reject My statutes, and if your soul abhor Mine ordinances, so that ye will not do all My commandments, but break My covenant; I also will do this unto you: Ye shall sow your seed in vain, for your enemies shall eat it. And I will

set My face against you, and ye shall be smitten before your enemies; they that hate you shall rule over you; and ye shall flee when none pursueth you. And if ye will not yet for these things hearken unto Me, then I will chastise you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass. And your strength shall be spent in vain; for your land shall not yield her produce, neither shall the trees of the land yield their fruit. And if ye walk contrary unto Me, and will not hearken unto Me; I will bring seven times more plagues upon you according to your sins. And I will send the beast of the field among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your ways shall become desolate. And if in spite of these things ye will not be corrected unto Me, but will walk contrary unto Me; then will I also walk contrary unto you; and I will smite you, even I, seven times for your sins. And I will bring a sword upon you, that shall execute the vengeance of the covenant; and ye shall be gathered together within your cities; and I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight; and ye shall eat, and not be satisfied. And I will destroy your high places, and cut down your sun-pillars, and cast your carcasses upon your idols; and My soul shall abhor you. And I will make your cities a waste, and I will bring your sanctuaries unto desolation. And I will bring the land into desolation; and your enemies that dwell therein shall be astonished at it. And

you will I scatter among the nations, and I will draw out the sword after you; and your land shall be a desolation, and your cities shall be a waste.

Then shall the land be paid her sabbaths, as long as it lieth desolate, and ye are in your enemies' land; even then shall the land rest, and repay her sabbaths. As long as it lieth desolate it shall have rest; even the rest which it had not in your sabbaths, when ye dwelt upon it. And as for them that are left of you, I will send a faintness into their heart in the lands of their enemies; and the sound of a driven leaf shall chase them; and they shall flee, as one fleeth from the sword; and they shall fall when none pursueth. And they shall stumble one upon another, as it were before the sword, when none pursueth; and ye shall have no power to stand before your enemies. And ye shall perish among the nations, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them. And they shall confess their iniquity, and the iniquity of their fathers, in their treachery which they committed against Me, and also that they have walked contrary unto Me. I also will walk contrary unto them, and bring them into the land of their enemies; if then perchance their uncircumcised heart be humbled, and they then be paid the punishment of their iniquity; then will I remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember; and I will remember the land.

And, when they are in the land of their enemies, I will not reject them, neither will I abhor them, to destroy

them utterly, and to break My covenant with them; for I am the LORD their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God: I am the LORD.

—Leviticus, Chapter 26 (3–45).

## NUMBERS במדבר

### THE NUMBERING OF THE TRIBES

AND the LORD spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying: "Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers' houses, according to the number of names, every male, by their polls; from twenty years old and upward, all that are able to go forth to war in Israel: ye shall number them by their hosts, even thou and Aaron. And with you there shall be a man of every tribe, every one head of his fathers' house." And Moses and Aaron assembled all the congregation together on the first day of the second month, and they declared their pedigrees after their families, by their fathers' houses, according to the number of names, from twenty years old and upward, by their polls. As the LORD commanded Moses, so did he number them in the wilderness of Sinai.

And all those that were numbered of the children of Israel by their fathers' houses, from twenty years old and upward, all that were able to go forth to war in Israel; even all those that were numbered were six hundred thousand and three thousand and five hundred and fifty. But the Levites after the tribe of their fathers were not numbered among them.

And the LORD spoke unto Moses, saying: "Howbeit the tribe of Levi thou shalt not number, neither shalt thou take the sum of them among the children of Israel; but appoint thou the Levites over the tabernacle of the

testimony, and over all the furniture thereof, and over all that belongeth to it; they shall bear the tabernacle, and all the furniture thereof; and they shall minister unto it, and shall encamp round about the tabernacle. And when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up; and the common man that draweth nigh shall be put to death. And the children of Israel shall pitch their tents, every man with his own camp, and every man with his own standard, according to their hosts. But the Levites shall pitch round about the tabernacle of the testimony, that there be no wrath upon the congregation of the children of Israel; and the Levites shall keep the charge of the tabernacle of the testimony." Thus did the children of Israel; according to all that the LORD commanded Moses, so did they.

And the LORD spoke unto Moses and unto Aaron, saying: "The children of Israel shall pitch by their fathers' houses; every man with his own standard, according to the ensigns; a good way off shall they pitch round about the tent of meeting. Then the tent of meeting, with the camp of the Levites, shall set forward in the midst of the camps; as they encamp, so shall they set forward, every man in his place, by their standards."

Thus did the children of Israel: according to all that the LORD commanded Moses, so they pitched by their standards, and so they set forward, each one according to its families, and according to its fathers' houses.

—Numbers, Chapters 1 (1-19; 45-54), 2 (1-2; 17; 34).



## THE LEVITES AND THE FIRST BORN

Now these are the generations of Aaron and Moses in the day that the LORD spoke with Moses in mount Sinai. And these are the names of the sons of Aaron: Nadab the first-born, and Abihu, Eleazar, and Ithamar. These are the names of the sons of Aaron, the priests that were anointed, whom he consecrated to minister in the priest's office. And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children; and Eleazar and Ithamar ministered in the priest's office in the presence of Aaron their father.

And the LORD spoke unto Moses, saying: "Bring the tribe of Levi near, and set them before Aaron the priest, that they may minister unto him. And they shall keep his charge, and the charge of the whole congregation before the tent of meeting, to do the service of the tabernacle. And they shall keep all the furniture of the tent of meeting, and the charge of the children of Israel, to do the service of the tabernacle. And thou shalt give the Levites unto Aaron and to his sons; they are wholly given unto him from the children of Israel. And thou shalt appoint Aaron and his sons, that they may keep their priesthood; and the common man that draweth nigh shall be put to death."

And the LORD spoke unto Moses, saying: "And I, behold, I have taken the Levites from among the children of Israel instead of every first-born among the children of Israel; and the Levites shall be Mine; for all the first-born are Mine: on the day that I smote all the first-born in the land of Egypt I hallowed unto Me all the first-born in Israel, both man and beast, Mine they shall be."

And the LORD spoke unto Moses, saying: "Take the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be Mine, even the LORD's. And as for the redemption of the two hundred and threescore and thirteen of the first-born of the children of Israel, that are over and above the number of the Levites, thou shalt take five shekels apiece by the poll; after the shekel of the sanctuary shalt thou take them—the shekel is twenty gerahs. And thou shalt give the money wherewith they that remain over of them are redeemed unto Aaron and to his sons." And Moses took the redemption-money from them that were over and above them that were redeemed by the Levites; from the first-born of the children of Israel took he the money: a thousand three hundred and threescore and five shekels, after the shekel of the sanctuary. And Moses gave the redemption-money unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

—Numbers, Chapter 3 (1-13; 44-51).

### THE PRIESTLY BLESSING

AND the LORD spoke unto Moses, saying: Speak unto Aaron and unto his sons, saying:

On this wise ye shall bless the children of Israel; ye shall say unto them: The LORD bless thee, and keep thee; the LORD make His face to shine upon thee, and be gracious unto thee; the LORD lift His countenance upon thee, and give thee peace.

So shall they put My name upon the children of Israel, and I will bless them.

—Numbers, Chapter 6 (22-27).

## THE OFFERING OF THE PRINCES

AND it came to pass on the day that Moses had made an end of setting up the tabernacle, and had anointed it and sanctified it, and all the furniture thereof, and the altar and all the vessels thereof, and had anointed them and sanctified them; that the princes of Israel, the heads of their fathers' houses, offered—these were the princes of the tribes, these are they that were over them that were numbered. And they brought their offering before the LORD, six covered wagons, and twelve oxen: a wagon for every two of the princes, and for each one an ox; and they presented them before the tabernacle. And the LORD spoke unto Moses, saying: "Take it of them, that they may be to do the service of the tent of meeting; and thou shalt give them unto the Levites, to every man according to his service."

And Moses took the wagons and the oxen, and gave them unto the Levites. Two wagons and four oxen he gave unto the sons of Gershon, according to their service. And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest. But unto the sons of Kohath he gave none, because the service of the holy things belonged unto them: they bore them upon their shoulders. And the princes brought the dedication-offering of the altar in the day that it was anointed, even the princes brought their offering before the altar. And the LORD said unto Moses: "They shall present their offering, each prince on his day, for the dedication of the altar."

This was the dedication-offering of the altar, in the day when it was anointed, at the hands of the princes

of Israel: twelve silver dishes, twelve silver basins, twelve golden pans; each silver dish weighing a hundred and thirty shekels, and each basin seventy; all the silver of the vessels two thousand and four hundred shekels, after the shekel of the sanctuary; twelve golden pans, full of incense, weighing ten shekels apiece, after the shekel of the sanctuary; all the gold of the pans a hundred and twenty shekels; all the oxen for the burnt-offering twelve bullocks, the rams twelve, the he-lambs of the first year twelve, and their meal-offering; and the males of the goats for a sin-offering twelve; and all the oxen for the sacrifice of peace-offerings twenty and four bullocks, the rams sixty, the he-goats sixty, the he-lambs of the first year sixty. This was the dedication-offering of the altar, after that it was anointed. And when Moses went into the tent of meeting that He might speak with him, then he heard the Voice speaking unto him from above the ark-cover that was upon the ark of the testimony, from between the two cherubim; and He spoke unto him.

And the LORD spoke unto Moses, saying: "Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick." And Aaron did so: he lighted the lamps thereof so as to give light in front of the candlestick, as the LORD commanded Moses. And this was the work of the candlestick, beaten work of gold; unto the base thereof, and unto the flowers thereof, it was beaten work; according unto the pattern which the LORD had shown Moses, so he made the candlestick.

—Numbers, Chapters 7 (1-11; 84-89), 8 (1-4).

## THE MURMURING OF THE PEOPLE

AND the mixed multitude that was among them fell a lusting; and the children of Israel also wept on their part, and said: "Would that we were given flesh to eat! We remember the fish, which we were wont to eat in Egypt for nought; the cucumbers, and the melons, and the leeks, and the onions, and the garlic; but now our soul is dried away; there is nothing at all; we have nought save this manna to look to."—Now the manna was like coriander seed, and the appearance thereof as the appearance of bdellium. The people went about, and gathered it, and ground it in mills, or beat it in mortars, and seethed it in pots, and made cakes of it; and the taste of it was as the taste of a cake baked with oil. And when the dew fell upon the camp in the night, the manna fell upon it.

And Moses heard the people weeping, family by family, every man at the door of his tent; and the anger of the LORD was kindled greatly; and Moses was displeased. And Moses said unto the LORD: "Wherefore hast Thou dealt ill with Thy servant? and wherefore have I not found favour in Thy sight, that Thou layest the burden of all this people upon me? Have I conceived all this people? have I brought them forth, that Thou shouldst say unto me: Carry them in thy bosom, as a nursing-father carrieth the sucking child, unto the land which Thou didst swear unto their fathers? Whence should I have flesh to give unto all this people? for they trouble me with their weeping, saying: Give us flesh, that we may eat. I am not able to bear all this people myself alone, because it is too heavy for me. And if Thou deal thus with me, kill me, I pray Thee, out of hand, if I have

found favour in Thy sight; and let me not look upon my wretchedness."

And the LORD said unto Moses: "Gather unto Me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tent of meeting, that they may stand there with thee. And I will come down and speak with thee there; and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. And say thou unto the people: Sanctify yourselves against to-morrow, and ye shall eat flesh; for ye have wept in the ears of the LORD, saying: Would that we were given flesh to eat! for it was well with us in Egypt; therefore the LORD will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; but a whole month, until it come out at your nostrils, and it be loathsome unto you; because that ye have rejected the LORD who is among you, and have troubled Him with weeping, saying: Why, now, came we forth out of Egypt?" And Moses said: "The people, among whom I am, are six hundred thousand men on foot; and yet Thou hast said: I will give them flesh, that they may eat a whole month! If flocks and herds be slain for them, will they suffice them? or if all the fish of the sea be gathered together for them, will they suffice them?" And the LORD said unto Moses: "Is the LORD's hand waxed short? now shalt thou see whether My word shall come to pass unto thee or not."

And Moses went out, and told the people the words of the LORD; and he gathered seventy men of the elders

of the people, and set them round about the Tent. And the LORD came down in the cloud, and spoke unto him, and took of the spirit that was upon him, and put it upon the seventy elders; and it came to pass, that, when the spirit rested upon them, they prophesied, but they did so no more. But there remained two men in the camp, the name of the one was Eldad, and the name of the other Medad; and the spirit rested upon them; and they were of them that were recorded, but had not gone out unto the Tent; and they prophesied in the camp. And there ran a young man, and told Moses, and said: "Eldad and Medad are prophesying in the camp." And Joshua the son of Nun, the minister of Moses from his youth up, answered and said: "My lord Moses, shut them in." And Moses said unto him: "Art thou jealous for my sake? would that all the LORD's people were prophets, that the LORD would put His spirit upon them!" And Moses withdrew into the camp, he and the elders of Israel.

And there went forth a wind from the LORD, and brought across quails from the sea, and let them fall by the camp, about a day's journey on this side, and a day's journey on the other side, round about the camp, and about two cubits above the face of the earth. And the people rose up all that day, and all the night, and all the next day, and gathered the quails; he that gathered least gathered ten heaps; and they spread them all abroad for themselves round about the camp. While the flesh was yet between their teeth, ere it was chewed, the anger of the LORD was kindled against the people, and the LORD smote the people with a very great plague. And the name of that place was called Kibroth-hattaavah

(The graves of lust), because there they buried the people that lusted. From Kibroth-hattaavah the people journeyed unto Hazeroth; and they abode at Hazeroth.

—Numbers, Chapter 11 (4–35).

## THE TWELVE SPIES

AND the LORD spoke unto Moses, saying: "Send thou men, that they may spy out the land of Canaan, which I give unto the children of Israel; of every tribe of their fathers shall ye send a man, every one a prince among them." And Moses sent them from the wilderness of Paran according to the commandment of the LORD; all of them men who were heads of the children of Israel. And these were their names: of the tribe of Reuben, Shammua the son of Zaccur. Of the tribe of Simeon, Shaphat the son of Hori. Of the tribe of Judah, Caleb the son of Jephunneh. Of the tribe of Issachar, Igal the son of Joseph. Of the tribe of Ephraim, Hoshea the son of Nun. Of the tribe of Benjamin, Palti the son of Raphu. Of the tribe of Zebulun, Gaddiel the son of Sodi. Of the tribe of Joseph, namely, of the tribe of Manasseh, Gaddi the son of Susi. Of the tribe of Dan, Ammiel the son of Gemalli. Of the tribe of Asher, Sethur the son of Michael. Of the tribe of Naphtali, Nahbi the son of Vophsi. Of the tribe of Gad, Geuel the son of Machi. These are the names of the men that Moses sent to spy out the land. And Moses called Hoshea the son of Nun Joshua.

And Moses sent them to spy out the land of Canaan, and said unto them: "Get you up here into the South, and go up into the mountains; and see the land, what it is; and the people that dwelleth therein, whether they are strong or weak, whether they are few or many; and



what the land is that they dwell in, whether it is good or bad; and what cities they are that they dwell in, whether in camps, or in strongholds; and what the land is, whether it is fat or lean, whether there is wood therein, or not. And be ye of good courage, and bring of the fruit of the land."

Now the time was the time of the first-ripe grapes.—So they went up, and spied out the land from the wilderness of Zin unto Rehob, at the entrance to Hamath. And they went up into the South, and came unto Hebron; and Ahiman, Sheshai, and Talmai, the children of Anak, were there.—Now Hebron was built seven years before Zoan in Egypt.—And they came unto the valley of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bore it upon a pole between two; they took also of the pomegranates, and of the figs.—That place was called the valley of Eshcol (a cluster), because of the cluster which the children of Israel cut down from thence.—And they returned from spying out the land at the end of forty days.

And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land. And they told him, and said: "We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Howbeit the people that dwell in the land are fierce, and the cities are fortified, and very great; and moreover we saw the children of Anak there. Amalek dwelleth in the land of the South; and the Hittite, and the Jebusite, and the Amorite, dwell in the mountains;

and the Canaanite dwelleth by the sea, and along by the side of the Jordan."

—Numbers, Chapter 13 (1-29).

### THE APPEAL OF JOSHUA AND CALEB

AND Caleb stilled the people toward Moses, and said: "We should go up at once, and possess it; for we are well able to overcome it." But the men that went up with him said: "We are not able to go up against the people; for they are stronger than we." And they spread an evil report of the land which they had spied out unto the children of Israel, saying: "The land, through which we have passed to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature. And there we saw the Nephilim, the sons of Anak, who come of the Nephilim; and we were in our own sight as grasshoppers, and so we were in their sight."

And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron; and the whole congregation said unto them: "Would that we had died in the land of Egypt! or would we had died in this wilderness! And wherefore doth the LORD bring us unto this land, to fall by the sword? Our wives and our little ones will be a prey; were it not better for us to return into Egypt?" And they said one to another: "Let us make a captain, and let us return into Egypt."

Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. And Joshua the son of Nun and Caleb the son of Jephun-

neh, who were of them that spied out the land, rent their clothes. And they spoke unto all the congregation of the children of Israel, saying: "The land, which we passed through to spy it out, is an exceeding good land. If the LORD delight in us, then He will bring us into this land, and give it unto us—a land which floweth with milk and honey. Only rebel not against the LORD, neither fear ye the people of the land; for they are bread for us; their defence is removed from over them, and the LORD is with us; fear them not." But all the congregation bade stone them with stones, when the glory of the LORD appeared in the tent of meeting unto all the children of Israel.

—Numbers, Chapters 13 (30–33), 14 (1–10).

### MOSES PLEADS FOR ISRAEL'S PARDON

AND the LORD said unto Moses: "How long will this people despise Me? and how long will they not believe in Me, for all the signs which I have wrought among them? I will smite them with the pestilence, and destroy them, and will make of thee a nation greater and mightier than they." And Moses said unto the LORD: "Now if Thou shalt kill this people as one man, then the nations which have heard the fame of Thee will speak, saying: Because the LORD was not able to bring this people into the land which He swore unto them, therefore He hath slain them in the wilderness. And now, I pray Thee, let the power of the Lord be great, according as Thou hast spoken, saying: The LORD is slow to anger, and plenteous in lovingkindness, forgiving iniquity and transgression, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, upon the third

and upon the fourth generation. Pardon, I pray Thee, the iniquity of this people according unto the greatness of Thy lovingkindness, and according as Thou hast forgiven this people, from Egypt even until now."

And the LORD said: "I have pardoned according to thy word. But in very deed, as I live—and all the earth shall be filled with the glory of the LORD—surely all those men that have seen My glory, and My signs, which I wrought in Egypt and in the wilderness, yet have put Me to proof these ten times, and have not hearkened to My voice; surely they shall not see the land which I swore unto their fathers, neither shall any of them that despised Me see it. But My servant Caleb, because he had another spirit with him, and hath followed Me fully, him will I bring into the land whereinto he went; and his seed shall possess it. Now the Amalekite and the Canaanite dwell in the Vale; to-morrow turn ye, and get you into the wilderness by the way to the Red Sea."

And the LORD spoke unto Moses and unto Aaron, saying: "How long shall I bear with this evil congregation, that keep murmuring against Me? I have heard the murmurings of the children of Israel, which they keep murmuring against Me. Say unto them: As I live, saith the LORD, surely as ye have spoken in Mine ears, so will I do to you: your carcasses shall fall in this wilderness, and all that were numbered of you, according to your whole number, from twenty years old and upward, ye that have murmured against Me; surely ye shall not come into the land, concerning which I lifted up My hand that I would make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, that ye said would be a prey, them will I bring

in, and they shall know the land which ye have rejected. But as for you, your carcasses shall fall in this wilderness. And your children shall be wanderers in the wilderness forty years, and shall bear your strayings, until your carcasses be consumed in the wilderness. After the number of the days in which ye spied out the land, even forty days, for every day a year, shall ye bear your iniquities, even forty years, and ye shall know My displeasure." And Moses told these words unto all the children of Israel; and the people mourned greatly.

—Numbers, Chapter 14 (11–39).

## THE LAW OF THE BREAD AND OF THE FRINGES

AND the LORD spoke unto Moses, saying: Speak unto the children of Israel, and say unto them:

When ye come into the land whither I bring you, then it shall be, that, when ye eat of the bread of the land, ye shall set apart a portion for a gift unto the LORD. Of the first of your dough ye shall set apart a cake for a gift; as that which is set apart of the threshing-floor, so shall ye set it apart. Of the first of your dough ye shall give unto the LORD a portion for a gift throughout your generations.

And the LORD spoke unto Moses, saying: "Speak unto the children of Israel, and bid them that they make them throughout their generations fringes in the corners of their garments, and that they put with the fringe of each corner a thread of blue. And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye go not about after your own heart and your own

eyes, after which ye use to go astray; that ye may remember and do all My commandments, and be holy unto your God. I am the LORD your God, who brought you out of the land of Egypt, to be your God: I am the LORD your God."

—Numbers, Chapter 15 (17-21; 37-41).

### THE REBELLION OF KORAH

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men; and they rose up in face of Moses, with certain of the children of Israel, two hundred and fifty men; they were princes of the congregation, the elect men of the assembly, men of renown; and they assembled themselves together against Moses and against Aaron, and said unto them: "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them; wherefore then lift ye up yourselves above the assembly of the LORD?"

And when Moses heard it, he fell upon his face. And he spoke unto Korah and unto all his company, saying: "In the morning the LORD will show who are His, and who is holy, and will cause him to come near unto Him; even him whom He may choose will He cause to come near unto Him. This do: take you censers, Korah, and all his company; and put fire therein, and put incense upon them before the LORD to-morrow; and it shall be that the man whom the LORD doth choose, he shall be holy; ye take too much upon you, ye sons of Levi."

And Moses said unto Korah: "Hear now, ye sons of Levi: is it but a small thing unto you, that the God of

Israel hath separated you from the congregation of Israel, to bring you near to Himself, to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them; and that He hath brought thee near, and all thy brethren the sons of Levi with thee? and will ye seek the priesthood also? Therefore thou and all thy company that are gathered together against the LORD—; and as to Aaron, what is he that ye murmur against him?" And Moses sent to call Dathan and Abiram, the sons of Eliab; and they said: "We will not come up; is it a small thing that thou hast brought us up out of a land flowing with milk and honey, to kill us in the wilderness, but thou must needs make thyself also a prince over us? Moreover thou hast not brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards; wilt thou put out the eyes of these men? we will not come up."

And Moses was very wroth, and said unto the LORD: "Respect not Thou their offering; I have not taken one ass from them, neither have I hurt one of them." And Moses said unto Korah: "Be thou and all thy congregation before the LORD, thou, and they, and Aaron, tomorrow; and take ye every man his fire-pan, and put incense upon them, and bring ye before the LORD every man his fire-pan, two hundred and fifty fire-pans; thou also, and Aaron, each his fire-pan." And they took every man his fire-pan, and put fire in them, and laid incense thereon, and stood at the door of the tent of meeting with Moses and Aaron. And Korah assembled all the congregation against them unto the door of the tent of meeting; and the glory of the LORD appeared unto all the congregation.

And the LORD spoke unto Moses and unto Aaron, saying: "Separate yourselves from among this congregation, that I may consume them in a moment." And they fell upon their faces, and said: "O God, the God of the spirits of all flesh, shall one man sin, and wilt Thou be wroth with all the congregation?"

And the LORD spoke unto Moses, saying: "Speak unto the congregation, saying: Get you up from about the dwelling of Korah, Dathan, and Abiram." And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him. And he spoke unto the congregation, saying: "Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be swept away in all their sins." So they got them up from the dwelling of Korah, Dathan, and Abiram, on every side; and Dathan and Abiram came out, and stood at the door of their tents, with their wives, and their sons, and their little ones. And Moses said: "Hereby ye shall know that the LORD hath sent me to do all these works, and that I have not done them of mine own mind. If these men die the common death of all men, and be visited after the visitation of all men, then the LORD hath not sent me. But if the LORD make a new thing, and the ground open her mouth, and swallow them up, with all that appertain unto them, and they go down alive into the pit, then ye shall understand that these men have despised the LORD."

And it came to pass, as he made an end of speaking all these words, that the ground did cleave asunder that was under them. And the earth opened her mouth, and swallowed them up, and their households, and all the men that appertained unto Korah, and all their goods.



So they, and all that appertained to them, went down alive into the pit; and the earth closed upon them, and they perished from among the assembly. And all Israel that were round about them fled at the cry of them; for they said: "Lest the earth swallow us up." And fire came forth from the LORD, and devoured the two hundred and fifty men that offered the incense.

—Numbers, Chapter 16.

### THE ROD OF AARON

AND the LORD spoke unto Moses, saying: "Speak unto the children of Israel, and take of them rods, one for each fathers' house, of all their princes according to their fathers' houses, twelve rods; thou shalt write every man's name upon his rod. And thou shalt write Aaron's name upon the rod of Levi, for there shall be one rod for the head of their fathers' houses. And thou shalt lay them up in the tent of meeting before the testimony, where I meet with you. And it shall come to pass, that the man whom I shall choose, his rod shall bud; and I will make to cease from Me the murmurings of the children of Israel, which they murmur against you."

And Moses spoke unto the children of Israel; and all their princes gave him rods, for each prince one, according to their fathers' houses, even twelve rods; and the rod of Aaron was among their rods. And Moses laid up the rods before the LORD in the tent of the testimony. And it came to pass on the morrow, that Moses went into the tent of the testimony; and, behold, the rod of Aaron for the house of Levi was budded, and put forth buds, and bloomed blossoms, and bore ripe almonds.

And Moses brought out all the rods from before the LORD unto all the children of Israel; and they looked, and took every man his rod.

And the LORD said unto Moses: "Put back the rod of Aaron before the testimony, to be kept there, for a token against the rebellious children; that there may be made an end of their murmurings against Me, that they die not." Thus did Moses; as the LORD commanded him, so did he.

—Numbers, Chapter 17 (16-26).

## THE WATERS OF STRIFE

AND the children of Israel, even the whole congregation, came into the wilderness of Zin in the first month; and the people abode in Kadesh; and Miriam died there, and was buried there. And there was no water for the congregation; and they assembled themselves together against Moses and against Aaron. And the people strove with Moses, and spoke, saying: "Would that we had perished when our brethren perished before the LORD! And why have ye brought the assembly of the LORD into this wilderness, to die there, we and our cattle? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink."

And Moses and Aaron went from the presence of the assembly unto the door of the tent of meeting, and fell upon their faces; and the glory of the LORD appeared unto them. And the LORD spoke unto Moses, saying:

"Take the rod, and assemble the congregation, thou, and Aaron thy brother, and speak ye unto the rock before their eyes, that it give forth its water; and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their cattle drink." And Moses took the rod from before the LORD, as He commanded him. And Moses and Aaron gathered the assembly together before the rock, and he said unto them: "Hear now, ye rebels; are we to bring you forth water out of this rock?" And Moses lifted up his hand, and smote the rock with his rod twice; and water came forth abundantly, and the congregation drank, and their cattle.

And the LORD said unto Moses and Aaron: "Because ye believed not in Me, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land which I have given them." These are the waters of Meribah (Strife), where the children of Israel strove with the LORD, and He was sanctified in them.

—Numbers, Chapter 20 (1-13).

## EDOM AND ISRAEL

AND Moses sent messengers from Kadesh unto the king of Edom: "Thus saith thy brother Israel: Thou knowest all the travail that hath befallen us; how our fathers went down into Egypt, and we dwelt in Egypt a long time; and the Egyptians dealt ill with us, and our fathers; and when we cried unto the LORD, He heard our voice, and sent an angel, and brought us forth out of Egypt; and, behold, we are in Kadesh, a city in the

uttermost of thy border. Let us pass, I pray thee, through thy land; we will not pass through field or through vineyard, neither will we drink of the water of the wells; we will go along the king's highway, we will not turn aside to the right hand nor to the left, until we have passed thy border."

And Edom said unto him: "Thou shalt not pass through me, lest I come out with the sword against thee." And the children of Israel said unto him: "We will go up by the highway; and if we drink of thy water, I and my cattle, then will I give the price thereof; let me only pass through on my feet; there is no hurt." And he said: "Thou shalt not pass through." And Edom came out against him with much people, and with a strong hand. Thus Edom refused to give Israel passage through his border; wherefore Israel turned away from him.

And they journeyed from Kadesh; and the children of Israel, even the whole congregation, came unto mount Hor. And the LORD spoke unto Moses and Aaron in mount Hor, by the border of the land of Edom, saying: "Aaron shall be gathered unto his people; for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against My word at the waters of Meribah. Take Aaron and Eleazar his son, and bring them up unto mount Hor. And strip Aaron of his garments, and put them upon Eleazar his son; and Aaron shall be gathered unto his people, and shall die there." And Moses did as the LORD commanded; and they went up into mount Hor in the sight of all the congregation. And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount; and Moses and Elea-

zar came down from the mount. And when all the congregation saw that Aaron was dead, they wept for Aaron thirty days, even all the house of Israel.

And the children of Israel journeyed, and pitched in the plains of Moab beyond the Jordan at Jericho.

—Numbers, Chapters 20 (14–29), 22 (1).

## BALAK AND BALAAM

AND Balak the son of Zippor saw all that Israel had done to the Amorites. And Moab was overcome with dread because of the children of Israel. And Moab said unto the elders of Midian: "Now will this multitude lick up all that is round about us, as the ox licketh up the grass of the field."—And Balak the son of Zippor was king of Moab at that time.—And he sent messengers unto Balaam, to Pethor, which is by the River, to the land of the children of his people, to call him, saying: "Behold, there is a people come out from Egypt; behold, they cover the face of the earth, and they abide over against me. Come now therefore, I pray thee, curse me this people; for they are too mighty for me; peradventure I shall prevail, that we may smite them, and that I may drive them out of the land; for I know that he whom thou blestest is blessed, and he whom thou cursest is cursed."

And they came unto Balaam, and spoke unto him the words of Balak. And he said unto them: "Lodge here this night, and I will bring you back word, as the LORD may speak unto me"; and the princes of Moab abode with Balaam. And God said unto Balaam: "Thou shalt not go with them; thou shalt not curse the people; for

they are blessed." And Balaam rose up in the morning, and said unto the princes of Balak: "Get you into your land; for the LORD refuseth to give me leave to go with you."

And the princes of Moab rose up, and they went unto Balak, and said: "Balaam refuseth to come with us." And Balak sent yet again princes, more, and more honourable than they. And they came to Balaam, and said to him: "Thus saith Balak the son of Zippor: Let nothing, I pray thee, hinder thee from coming unto me; for I will promote thee unto very great honour, and whatsoever thou sayest unto me I will do; come therefore, I pray thee, curse me this people." And Balaam answered and said unto the servants of Balak: "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do any thing, small or great. Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will speak unto me more." And God came unto Balaam at night, and said unto him: "If the men are come to call thee, rise up, go with them; but only the word which I speak unto thee, that shalt thou do."

And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. And God's anger was kindled because he went; and the angel of the LORD placed himself in the way for an adversary against him.—Now he was riding upon his ass, and his two servants were with him.—And the ass saw the angel of the LORD standing in the way, with his sword drawn in his hand; and the ass turned aside out of the way, and went into the field; and Balaam smote the ass, to turn her into the way. Then the angel of the LORD stood in a

hollow way between the vineyards, a fence being on this side, and a fence on that side. And the ass saw the angel of the LORD, and she thrust herself unto the wall, and crushed Balaam's foot against the wall; and he smote her again. And the angel of the LORD went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. And the ass saw the angel of the LORD, and she lay down under Balaam; and Balaam's anger was kindled, and he smote the ass with his staff. And the LORD opened the mouth of the ass, and she said unto Balaam: "What have I done unto thee, that thou hast smitten me these three times?" And Balaam said unto the ass: "Because thou hast mocked me; I would there were a sword in my hand, for now I had killed thee." And the ass said unto Balaam: "Am not I thine ass, upon which thou hast ridden all thy life long unto this day? was I ever wont to do so unto thee?" And he said: "Nay."

Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, with his sword drawn in his hand; and he bowed his head, and fell on his face. And the angel of the LORD said unto him: "Wherefore hast thou smitten thine ass these three times? behold, I am come forth for an adversary, because thy way is contrary unto me; and the ass saw me, and turned aside before me these three times; unless she had turned aside from me, surely now I had even slain thee, and saved her alive." And Balaam said unto the angel of the LORD: "I have sinned; for I knew not that thou stoodest in the way against me; now therefore, if it displease thee, I will get me back." And the angel of the LORD said unto Balaam: "Go with the men; but only the word that I

shall speak unto thee, that thou shalt speak." So Balaam went with the princes of Balak.

—Numbers, Chapter 22 (2–35).

### BALAAM BLESSES ISRAEL

AND when Balak heard that Balaam was come, he went out to meet him unto Ir-moab, which is on the border of Arnon, which is in the utmost part of the border. And Balak said unto Balaam: "Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour?" And Balaam said unto Balak: "Lo, I am come unto thee; have I now any power at all to speak any thing? the word that God putteth in my mouth, that shall I speak." And Balaam went with Balak, and they came unto Kiriath-huzoth. And Balak sacrificed oxen and sheep, and sent to Balaam, and to the princes that were with him. And it came to pass in the morning that Balak took Balaam, and brought him up into Bamoth-baal, and he saw from thence the utmost part of the people.

And Balaam said unto Balak: "Build me here seven altars, and prepare me here seven bullocks and seven rams." And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram. And Balaam said unto Balak: "Stand by thy burnt-offering, and I will go; peradventure the LORD will come to meet me; and whatsoever He showeth me I will tell thee." And he went to a bare height. And God met Balaam; and he said unto Him: "I have prepared the seven altars, and I have offered up a bullock and a ram on every altar." And the LORD put a word in Balaam's mouth, and said: "Return unto Balak, and thus thou



shalt speak." And he returned unto him, and, lo, he stood by his burnt-offering, he, and all the princes of Moab. And he took up his parable, and said:

"From Aram Balak bringeth me, the king of Moab from the mountains of the East: Come, curse me Jacob, and come, execrate Israel. How shall I curse, whom God hath not cursed? and how shall I execrate, whom the LORD hath not execrated? For from the top of the rocks I see him, and from the hills I behold him: Lo, it is a people that shall dwell alone, and shall not be reckoned among the nations. Who hath counted the dust of Jacob, or numbered the stock of Israel? let me die the death of the righteous, and let mine end be like his!"

And Balak said unto Balaam: "What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether." And he answered and said: "Must I not take heed to speak that which the LORD putteth in my mouth?" And Balak said unto him: "Come I pray thee, with me unto another place, from whence thou mayest see them; thou shalt see but the utmost part of them, and shalt not see them all; and curse me them from thence."

And he took him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered up a bullock and a ram on every altar. And he said unto Balak: "Stand here by thy burnt-offering, while I go toward a meeting yonder." And the LORD met Balaam, and put a word in his mouth, and said: "Return unto Balak, and thus shalt thou speak." And he came to him, and, lo, he stood by his burnt-offering, and the princes of Moab with him. And Balak said unto him: "What hath the LORD spoken?" And he took up his parable, and said:

"Arise, Balak, and hear; give ear unto me, thou son of Zippor: God is not a man, that He should lie; neither the son of man, that He should repent: When He hath said, will He not do it? or when He hath spoken, will He not make it good? Behold, I am bidden to bless; and when He hath blessed, I cannot call it back.

"None hath beheld iniquity in Jacob, neither hath one seen perverseness in Israel; the LORD his God is with him, and the shouting for the King is among them. God who brought them forth out of Egypt is for them like the lofty horns of the wild-ox. For there is no enchantment with Jacob, neither is there any divination with Israel; now is it said of Jacob and of Israel: What hath God wrought!"

And Balak said unto Balaam: "Neither curse them at all, nor bless them at all." But Balaam answered and said unto Balak: "Told not I thee, saying: All that the LORD speaketh, that I must do?" And Balak said unto Balaam: "Come now, I will take thee unto another place; peradventure it will please God that thou mayest curse me them from thence." And Balak took Balaam unto the top of Peor, that looketh down upon the desert. And Balaam said unto Balak: "Build me here seven altars, and prepare me here seven bullocks and seven rams." And Balak did as Balaam had said, and offered up a bullock and a ram on every altar.

And when Balaam saw that it pleased the LORD to bless Israel, he set his face toward the wilderness. And Balaam lifted up his eyes, and he saw Israel dwelling tribe by tribe; and the spirit of God came upon him. And he took up his parable, and said:

"The saying of Balaam the son of Beor, and the saying

of the man whose eye is opened; the saying of him who heareth the words of God, who seeth the vision of the Almighty, fallen down, yet with opened eyes: How goodly are thy tents, O Jacob, thy dwellings, O Israel! As valleys stretched out, as gardens by the river-side; as aloes planted of the LORD, as cedars beside the waters; water shall flow from his branches, and his seed shall be in many waters. Blessed be every one that blesseth thee, and cursed be every one that curseth thee."

And Balak's anger was kindled against Balaam, and he smote his hands together; and Balak said unto Balaam: "I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. Therefore now flee thou to thy place; I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour." And Balaam said unto Balak: "Spoke I not also to thy messengers that thou didst send unto me, saying: If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD, to do either good or bad of mine own mind; what the LORD speaketh, that will I speak? And now, behold, I go unto my people; come, and I will announce to thee what this people shall do to thy people in the end of days." And he took up his parable, and said:

"The saying of Balaam the son of Beor, and the saying of the man whose eye is opened; the saying of him who heareth the words of God, and knoweth the knowledge of the Most High, who seeth the vision of the Almighty, fallen down, yet with opened eyes: I see him, but not now; I behold him, but not nigh; there shall step forth a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite through the corners of Moab, and break

down all the sons of Seth. And Edom shall be a possession, Seir also, even his enemies, shall be a possession; while Israel doeth valiantly."

And Balaam rose up, and went and returned to his place; and Balak also went his way.

—Numbers, Chapters 22 (36–41), 23, 24.

## THE DAUGHTERS OF ZELOPHEHAD

THEN drew near the daughters of Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph; and these are the names of his daughters: Mahlah, Noah, and Hoglah, and Milcah, and Tirzah. And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, at the door of the tent of meeting, saying: "Our father died in the wilderness, and he was not among the company of them that gathered themselves together against the LORD in the company of Korah, but he died in his own sin; and he had no sons. Why should the name of our father be done away from among his family, because he had no son? Give unto us a possession among the brethren of our father."

And Moses brought their cause before the LORD. And the LORD spoke unto Moses, saying: "The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them. And thou shalt speak unto the children of Israel, saying: If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. And if he have no daughter, then ye shall give his inheri-

tance unto his brethren. And if he have no brethren, then ye shall give his inheritance unto his father's brethren. And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it. And it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses."

—Numbers, Chapter 27 (1-11).

### THE CONSECRATION OF JOSHUA

AND the LORD said unto Moses: "Get thee up into this mountain of Abarim, and behold the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered; because ye rebelled against My commandment in the wilderness of Zin, in the strife of the congregation, to sanctify Me at the waters before their eyes."—These are the waters of Meribath-kadesh in the wilderness of Zin.

And Moses spoke unto the LORD, saying: "Let the LORD, the God of the spirits of all flesh, set a man over the congregation, who may go out before them, and who may come in before them, and who may lead them out, and who may bring them in; that the congregation of the LORD be not as sheep which have no shepherd." And the LORD said unto Moses: "Take thee Joshua the son of Nun, a man in whom is spirit, and lay thy hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put of thy honour upon him, that all the congregation of the children of Israel may hearken. And he shall stand before Eleazar the priest, who shall inquire

for him by the judgment of the Urim before the LORD; at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation." And Moses did as the LORD commanded him; and he took Joshua, and set him before Eleazar the priest, and before all the congregation. And he laid his hands upon him, and gave him a charge, as the LORD spoke by the hand of Moses.

—Numbers, Chapter 27 (12–23).

### THE TRIBES OF REUBEN, GAD, AND MANASSEH

Now the children of Reuben and the children of Gad had a very great multitude of cattle; and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle, the children of Gad and the children of Reuben came and spoke unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying: "The land which the LORD smote before the congregation of Israel, is a land for cattle, and thy servants have cattle." And they said: "If we have found favour in thy sight, let this land be given unto thy servants for a possession; bring us not over the Jordan."

And Moses said unto the children of Gad and to the children of Reuben: "Shall your brethren go to the war, and shall ye sit here? And wherefore will ye turn away the heart of the children of Israel from going over into the land which the LORD hath given them? Thus did your fathers, when I sent them from Kadesh-barnea to see the land. For when they went up unto the valley of

Eshcol, and saw the land, they turned away the heart of the children of Israel, that they should not go into the land which the LORD had given them. And the LORD's anger was kindled against Israel, and He made them wander to and fro in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed. And, behold, ye are risen up in your fathers' stead, a brood of sinful men, to augment yet the fierce anger of the LORD toward Israel. For if ye turn away from after Him, He will yet again leave them in the wilderness; and so ye will destroy all this people."

And they came near unto him, and said: "We will build sheepfolds here for our cattle, and cities for our little ones; but we ourselves will be ready armed to go before the children of Israel, until we have brought them unto their place; and our little ones shall dwell in the fortified cities because of the inhabitants of the land. We will not return unto our houses, until the children of Israel have inherited every man his inheritance. For we will not inherit with them on the other side of the Jordan, and forward, because our inheritance is fallen to us on this side of the Jordan eastward."

And Moses said unto them: "If ye will do this thing: if ye will arm yourselves to go before the LORD to the war, and every armed man of you will pass over the Jordan before the LORD, until He hath driven out His enemies from before Him, and the land be subdued before the LORD, and ye return afterward; then ye shall be clear before the LORD, and before Israel, and this land shall be unto you for a possession before the LORD. But if ye will not do so, behold, ye have sinned against the LORD;

and know ye your sin which will find you. Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth."

And the children of Gad and the children of Reuben spoke unto Moses, saying: "Thy servants will do as my lord commandeth. Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead; but thy servants will pass over, every man that is armed for war, before the LORD to battle, as my lord saith."

So Moses gave charge concerning them to Eleazar the priest, and to Joshua the son of Nun, and to the heads of the fathers' houses of the tribes of the children of Israel. And Moses said unto them: "If the children of Gad and the children of Reuben will pass with you over the Jordan, every man that is armed to battle, before the LORD, and the land shall be subdued before you, then ye shall give them the land of Gilead for a possession; but if they will not pass over with you armed, they shall have possessions among you in the land of Canaan." And the children of Gad and the children of Reuben answered, saying: "As the LORD hath said unto thy servants, so will we do. We will pass over armed before the LORD into the land of Canaan, and the possession of our inheritance shall remain with us beyond the Jordan."

And Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto the half-tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, according to the cities thereof with their borders, even the cities of the land round about.

—Numbers, Chapter 32.



## CONCERNING THE LAW OF MANSLAUGHTER

AND the LORD spoke unto Moses, saying: "Speak unto the children of Israel, and say unto them: When ye pass over the Jordan into the land of Canaan, then ye shall appoint you cities to be cities of refuge for you, that the manslayer that killeth any person through error may flee thither. And the cities shall be unto you for refuge from the avenger, that the manslayer die not, until he stand before the congregation for judgment. And as to the cities which ye shall give, there shall be for you six cities of refuge. Ye shall give three cities beyond the Jordan, and three cities shall ye give in the land of Canaan; they shall be cities of refuge. For the children of Israel, and for the stranger and for the settler among them, shall these six cities be for refuge, that every one that killeth any person through error may flee thither.

"But if he smote him with an instrument of iron, so that he died, he is a murderer; the murderer shall surely be put to death. And if he smote him with a stone in the hand, whereby a man may die, and he died, he is a murderer; the murderer shall surely be put to death. Or if he smote him with a weapon of wood in the hand, whereby a man may die, and he died, he is a murderer; the murderer shall surely be put to death. The avenger of blood shall himself put the murderer to death; when he meeteth him, he shall put him to death. And if he thrust him of hatred, or hurled at him anything, lying in wait, so that he died; or in enmity smote him with his hand, that he died; he that smote him shall surely be put to death: he is a murderer; the avenger of blood shall put the murderer to death when he meeteth him.

"But if he thrust him suddenly without enmity, or

hurled upon him any thing without lying in wait, or with any stone, whereby a man may die, seeing him not, and cast it upon him, so that he died, and he was not his enemy, neither sought his harm; then the congregation shall judge between the smiter and the avenger of blood according to these ordinances; and the congregation shall deliver the manslayer out of the hand of the avenger of blood, and the congregation shall restore him to his city of refuge, whither he was fled; and he shall dwell therein until the death of the high priest, who was anointed with the holy oil.

“But if the manslayer shall at any time go beyond the border of his city of refuge, whither he fleeth; and the avenger of blood find him outside the border of his city of refuge, and the avenger of blood slay the manslayer; there shall be no bloodguiltiness for him; because he must remain in his city of refuge until the death of the high priest; but after the death of the high priest the manslayer may return into the land of his possession. And these things shall be for a statute of judgment unto you throughout your generations in all your dwellings.

“Whoso killeth any person, the murderer shall be slain at the mouth of witnesses; but one witness shall not testify against any person that he die. Moreover ye shall take no ransom for the life of a murderer, that is guilty of death; but he shall surely be put to death. And ye shall take no ransom for him that is fled to his city of refuge, that he should come again to dwell in the land, until the death of the priest. So ye shall not pollute the land wherein ye are; for blood, it polluteth the land; and no expiation can be made for the land for the blood that

is shed therein, but by the blood of him that shed it. And thou shalt not defile the land which ye inhabit, in the midst of which I dwell; for I the LORD dwell in the midst of the children of Israel."

—Numbers, Chapter 35 (9–34).

# DEUTERONOMY דברים

## MOSES REHEARSES THE PAST

THESE are the words which Moses spoke unto all Israel beyond the Jordan; in the wilderness, in the Arabah, over against Suph, between Paran and Tophel, and Laban, and Hazeroth, and Di-zahab:

And now, O Israel, hearken unto the statutes and unto the ordinances, which I teach you, to do them; that ye may live, and go in and possess the land which the LORD, the God of your fathers, giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of the LORD your God which I command you. Your eyes have seen what the LORD did in Baal-peor; for all the men that followed the Baal of Peor, the LORD thy God hath destroyed them from the midst of thee. But ye that did cleave unto the LORD your God are alive every one of you this day.

Behold, I have taught you statutes and ordinances, even as the LORD my God commanded me, that ye should do so in the midst of the land whither ye go in to possess it. Observe therefore and do them; for this is your wisdom and your understanding in the sight of the peoples, that, when they hear all these statutes, shall say: "Surely this great nation is a wise and understanding people." For what great nation is there, that hath God so nigh unto them, as the LORD our God is whensoever we call upon Him? And what great nation is there, that hath statutes and ordinances so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep

thy soul diligently, lest thou forget the things which thine eyes saw, and lest they depart from thy heart all the days of thy life; but make them known unto thy children and thy children's children; the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me: "Assemble Me the people, and I will make them hear My words, that they may learn to fear Me all the days that they live upon the earth, and that they may teach their children."

And ye came near and stood under the mountain; and the mountain burned with fire unto the heart of heaven, with darkness, cloud, and thick darkness. And the LORD spoke unto you out of the midst of the fire; ye heard the voice of words, but ye saw no form; only a voice. And He declared unto you His covenant, which He commanded you to perform, even the ten words; and He wrote them upon two tables of stone. And the LORD commanded me at that time to teach you statutes and ordinances, that ye might do them in the land whither ye go over to possess it.

Take ye therefore good heed unto yourselves—for ye saw no manner of form on the day that the LORD spoke unto you in Horeb out of the midst of the fire—lest ye deal corruptly, and make you a graven image, even the form of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the heaven, the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the water under the earth; and lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, even all the host of heaven, thou be drawn away and worship them, and

serve them. But you hath the LORD taken and brought forth out of the iron furnace, out of Egypt, to be unto Him a people of inheritance, as ye are this day.

Now the LORD was angered with me for your sakes, and swore that I should not go over the Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee for an inheritance; but I must die in this land, I must not go over the Jordan; but ye are to go over, and possess that good land. Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which He made with you, and make you a graven image, even the likeness of any thing which the LORD thy God hath forbidden thee. For the LORD thy God is a devouring fire, a jealous God.

When thou shalt beget children, and children's children, and ye shall have been long in the land, and shall deal corruptly, and make a graven image, even the form of any thing, and shall do that which is evil in the sight of the LORD thy God, to provoke Him; I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over the Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the LORD shall scatter you among the peoples, and ye shall be left few in number among the nations, whither the LORD shall lead you away. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But from thence ye will seek the LORD thy God; and thou shalt find Him, if thou search after Him with all thy heart and with all thy soul. In thy distress, when all these things are come upon thee,

in the end of days, thou wilt return to the LORD thy God, and hearken unto His voice; for the LORD thy God is a merciful God; He will not fail thee, neither destroy thee, nor forget the covenant of thy fathers which He swore unto them.

For ask now of the days past, which were before thee, since the day that God created man upon the earth, and from the one end of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever a people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God essayed to go and take Him a nation from the midst of another nation, by trials, by signs, and by wonders, and by war, and by a mighty hand, and by an outstretched arm, and by great terrors, according to all that the LORD your God did for you in Egypt before thine eyes? Unto thee it was shown, that thou mightest know that the LORD, He is God; there is none else beside Him.

Out of heaven He made thee to hear His voice, that He might instruct thee; and upon earth He made thee to see His great fire; and thou didst hear His words out of the midst of the fire. And because He loved thy fathers, and chose their seed after them, and brought thee out with His presence, with His great power, out of Egypt, to drive out nations from before thee greater and mightier than thou, to bring thee in, to give thee their land for an inheritance, as it is this day; know this day, and lay it to thy heart, that the LORD, He is God in heaven above and upon the earth beneath; there is none else. And thou shalt keep His statutes, and His commandments, which I command thee this day, that it may go well with

thee, and with thy children after thee, and that thou mayest prolong thy days upon the land, which the LORD thy God giveth thee, for ever.

—Deuteronomy, Chapters 1 (1), 4 (1–40).

### MOSES REVIEWS THE LAW

AND this is the law which Moses set before the children of Israel; these are the testimonies, and the statutes, and the ordinances, which Moses spoke unto the children of Israel, when they came forth out of Egypt; beyond the Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, when they came forth out of Egypt; and they took his land in possession, and the land of Og king of Bashan, the two kings of the Amorites, who were beyond the Jordan toward the sunrising.

And Moses called unto all Israel, and said unto them: Hear, O Israel, the statutes and the ordinances which I speak in your ears this day, that ye may learn them, and observe to do them. The LORD our God made a covenant with us in Horeb. The LORD made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The LORD spoke with you face to face in the mount out of the midst of the fire—I stood between the LORD and you at that time, to declare unto you the word of the LORD; for ye were afraid because of the fire, and went not up into the mount—saying:

I am the LORD thy God, who brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before Me. Thou shalt



not make unto thee a graven image, even any manner of likeness, of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down unto them, nor serve them; for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children, even unto the third and unto the fourth generation of them that hate Me, and showing mercy unto the thousandth generation of them that love Me and keep My commandments.

Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh His name in vain.

Observe the sabbath day, to keep it holy, as the LORD thy God commanded thee. Six days shalt thou labour, and do all thy work; but the seventh day is a sabbath unto the LORD thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou. And thou shalt remember that thou wast a servant in the land of Egypt, and the LORD thy God brought thee out thence by a mighty hand and by an outstretched arm; therefore the LORD thy God commanded thee to keep the sabbath day.

Honour thy father and thy mother, as the LORD thy God commanded thee; that thy days may be long, and that it may go well with thee, upon the land which the LORD thy God giveth thee.

Thou shalt not murder.

Neither shalt thou commit adultery.

Neither shalt thou steal.

Neither shalt thou bear false witness against thy neighbour.

Neither shalt thou covet thy neighbour's wife; neither shalt thou desire thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any thing that is thy neighbour's.

These words the LORD spoke unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice, and it went on no more. And He wrote them upon two tables of stone, and gave them unto me. And it came to pass, when ye heard the voice out of the midst of the darkness, while the mountain did burn with fire, that ye came near unto me, even all the heads of your tribes, and your elders; and ye said: "Behold, the LORD our God hath shown us His glory and His greatness, and we have heard His voice out of the midst of the fire; we have seen this day that God doth speak with man, and he liveth. Now therefore why should we die? for this great fire will consume us; if we hear the voice of the LORD our God any more, then we shall die. For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? Go thou near, and hear all that the LORD our God may say; and thou shalt speak unto us all that the LORD our God may speak unto thee; and we will hear it, and do it."

And the LORD heard the voice of your words, when ye spoke unto me; and the LORD said unto me: "I have heard the voice of the words of this people, which they have spoken unto thee; they have well said all that they

have spoken. Oh, that they had such a heart as this always, to fear Me, and keep all My commandments, that it might be well with them, and with their children for ever! Go say to them: Return ye to your tents. But as for thee, stand thou here by Me, and I will speak unto thee all the commandment, and the statutes, and the ordinances, which thou shalt teach them, that they may do them in the land which I give them to possess it." Ye shall observe to do therefore as the LORD your God hath commanded you; ye shall not turn aside to the right hand or to the left. Ye shall walk in all the way which the LORD your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.

Now this is the commandment, the statutes, and the ordinances, which the LORD your God commanded to teach you, that ye might do them in the land whither ye go over to possess it—that thou mightest fear the LORD thy God, to keep all His statutes and His commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the LORD, the God of thy fathers, hath promised unto thee—a land flowing with milk and honey.

—Deuteronomy, Chapters 4 (44–47), 5, 6 (1–3).

## HEAR, O ISRAEL

HEAR, O ISRAEL: THE LORD OUR GOD, THE LORD IS ONE. And thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house, and upon thy gates.

And it shall be, when the LORD thy God shall bring thee into the land which He swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee—great and goodly cities, which thou didst not build, and houses full of all good things, which thou didst not fill, and cisterns hewn out, which thou didst not hew, vineyards and olive-trees, which thou didst not plant, and thou shalt eat and be satisfied—then beware lest thou forget the LORD, who brought thee forth out of the land of Egypt, out of the house of bondage. Thou shalt fear the LORD thy God; and Him shalt thou serve, and by His name shalt thou swear. Ye shall not go after other gods, of the gods of the peoples that are round about you; for a jealous God, even the LORD thy God, is in the midst of thee; lest the anger of the LORD thy God be kindled against thee, and He destroy thee from off the face of the earth.

Ye shall not try the LORD your God, as ye tried Him in Massah. Ye shall diligently keep the commandments

of the LORD your God, and His testimonies, and His statutes, which He hath commanded thee. And thou shalt do that which is right and good in the sight of the LORD; that it may be well with thee, and that thou mayest go in and possess the good land which the LORD swore unto thy fathers, to thrust out all thine enemies from before thee, as the LORD hath spoken.

When thy son asketh thee in time to come, saying: "What mean the testimonies, and the statutes, and the ordinances, which the LORD our God hath commanded you?" then thou shalt say unto thy son: "We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand. And the LORD showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his house, before our eyes. And He brought us out from thence, that He might bring us in, to give us the land which He swore unto our fathers. And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that He might preserve us alive, as it is at this day. And it shall be righteousness unto us, if we observe to do all this commandment before the LORD our God, as He hath commanded us."

—Deuteronomy, Chapter 6 (4-25).

### LEST THOU FORGET

ALL the commandment which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD swore unto your fathers. And thou shalt remember all the way which the LORD thy God hath led thee these forty years in the wilderness, that He might afflict thee,

to prove thee, to know what was in thy heart, whether thou wouldest keep His commandments, or no. And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the LORD doth man live.

Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. And thou shalt consider in thy heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee. And thou shalt keep the commandments of the LORD thy God, to walk in His ways, and to fear Him. For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths, springing forth in valleys and hills; a land of wheat and barley, and vines and fig-trees and pomegranates; a land of olive-trees and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. And thou shalt eat and be satisfied, and bless the LORD thy God for the good land which He hath given thee.

Beware lest thou forget the LORD thy God, in not keeping His commandments, and His ordinances, and His statutes, which I command thee this day; lest when thou hast eaten and art satisfied, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thy heart be lifted up, and thou forget the LORD thy God, who brought thee forth out of the land of Egypt, out of the house of bondage;

who led thee through the great and dreadful wilderness, wherein were serpents, fiery serpents, and scorpions, and thirsty ground where was no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not; that He might afflict thee, and that He might prove thee, to do thee good at thy latter end; and thou say in thy heart: "My power and the might of my hand hath gotten me this wealth." But thou shalt remember the LORD thy God, for it is He that giveth thee power to get wealth; that He may establish His covenant which He swore unto thy fathers, as it is this day.

And it shall be, if thou shalt forget the LORD thy God, and walk after other gods, and serve them, and worship them, I forewarn you this day that ye shall surely perish. As the nations that the LORD maketh to perish before you, so shall ye perish; because ye would not hearken unto the voice of the LORD your God.

Hear, O Israel: thou art to pass over the Jordan this day, to go in to dispossess nations greater and mightier than thyself, cities great and fortified up to heaven, a people great and tall, the sons of the Anakim, whom thou knowest, and of whom thou hast heard say: "Who can stand before the sons of Anak?" Know therefore this day, that the LORD thy God is He who goeth over before thee as a devouring fire; He will destroy them, and He will bring them down before thee; so shalt thou drive them out, and make them to perish quickly, as the LORD hath spoken unto thee.

Speak not thou in thy heart, after that the LORD thy God hath thrust them out from before thee, saying: "For my righteousness the LORD hath brought me in

to possess this land"; whereas for the wickedness of these nations the LORD doth drive them out from before thee. Not for thy righteousness, or for the uprightness of thy heart, dost thou go in to possess their land; but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that He may establish the word which the LORD swore unto thy fathers, to Abraham, to Isaac, and to Jacob. Know therefore that it is not for thy righteousness that the LORD thy God giveth thee this good land to possess it; for thou art a stiffnecked people.

—Deuteronomy, Chapters 8, 9 (1-6).

### OBEDIENCE TO GOD

AND now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all His ways, and to love Him, and to serve the LORD thy God with all thy heart and with all thy soul; to keep for thy good the commandments of the LORD, and His statutes, which I command thee this day? Behold, unto the LORD thy God belongeth the heaven, and the heaven of heavens, the earth, with all that therein is. Only the LORD had a delight in thy fathers to love them, and He chose their seed after them, even you, above all peoples, as it is this day. Circumcise therefore the foreskin of your heart, and be no more stiffnecked. For the LORD your God, He is God of gods, and Lord of lords, the great God, the mighty, and the awful, who regardeth not persons, nor taketh reward. He doth execute justice for the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger; for ye were strangers in the land of Egypt.



Thou shalt fear the LORD thy God; Him shalt thou serve; and to Him shalt thou cleave, and by His name shalt thou swear. He is thy glory, and He is thy God, that hath done for thee these great and tremendous things, which thine eyes have seen. Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the LORD your God, and to serve Him with all your heart and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will give grass in thy fields for thy cattle, and thou shalt eat and be satisfied. Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; and the anger of the LORD be kindled against you, and He shut up the heaven, so that there shall be no rain, and the ground shall not yield her fruit; and ye perish quickly from off the good land which the LORD giveth you.

Therefore shall ye lay up these My words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them your children, talking of them, when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the doorposts of thy house, and upon thy gates; that your days may be multiplied, and the days of your children, upon

the land which the LORD swore unto your fathers to give them, as the days of the heavens above the earth.

—Deuteronomy, Chapters 10 (12–22), 11 (13–21).

### THE SINGLE SANCTUARY

WHEN ye go over the Jordan, and dwell in the land which the LORD your God causeth you to inherit, and He giveth you rest from all your enemies round about, so that ye dwell in safety; then it shall come to pass that the place which the LORD your God shall choose to cause His name to dwell there, thither shall ye bring all that I command you: your burnt-offerings, and your sacrifices, your tithes, and the offering of your hand, and all your choice vows which ye vow unto the LORD. And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite that is within your gates, forasmuch as he hath no portion nor inheritance with you. Take heed to thyself that thou offer not thy burnt-offerings in every place that thou seest; but in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

Notwithstanding thou mayest kill and eat flesh within all thy gates, after all the desire of thy soul, according to the blessing of the LORD thy God which He hath given thee.

—Deuteronomy, Chapter 12 (10–15).

## AGAINST EATING BLOOD

ONLY ye shall not eat the blood; thou shalt pour it out upon the earth as water. Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thine oil, or the firstlings of thy herd or of thy flock, nor any of thy vows which thou vowest, nor thy freewill-offerings, nor the offering of thy hand; but thou shalt eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates; and thou shalt rejoice before the LORD thy God in all that thou puttest thy hand unto. Take heed to thyself that thou forsake not the Levite as long as thou livest upon thy land.

When the LORD thy God shall enlarge thy border, as He hath promised thee, and thou shalt say: "I will eat flesh", because thy soul desireth to eat flesh; thou mayest eat flesh, after all the desire of thy soul. If the place which the LORD thy God shall choose to put His name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat within thy gates, after all the desire of thy soul. Howbeit as the gazelle and as the hart is eaten, so thou shalt eat thereof; the unclean and the clean may eat thereof alike. Only be stedfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh. Thou shalt not eat it; thou shalt pour it out upon the earth as water. Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the eyes of the LORD.

Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose; and thou shalt offer thy burnt-offerings, the flesh and the blood, upon the altar of the LORD thy God; and the blood of thy sacrifices shall be poured out against the altar of the LORD thy God, and thou shalt eat the flesh. Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the eyes of the LORD thy God.

When the LORD thy God shall cut off the nations from before thee, whither thou goest in to dispossess them, and thou dispossessest them, and dwellest in their land; take heed to thyself that thou be not ensnared to follow them, after that they are destroyed from before thee; and that thou inquire not after their gods, saying: "How used these nations to serve their gods? even so will I do likewise." Thou shalt not do so unto the LORD thy God; for every abomination to the LORD, which He hateth, have they done unto their gods; for even their sons and their daughters do they burn in the fire to their gods.

—Deuteronomy, Chapter 12 (16–31).

### THE FALSE PROPHET

ALL this word which I command you, that shall ye observe to do; thou shalt not add thereto, nor diminish from it.

If there arise in the midst of thee a prophet, or a dreamer of dreams—and he give thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spoke unto thee—saying: "Let us go after other gods, which thou

hast not known, and let us serve them"; thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams; for the LORD your God putteth you to proof, to know whether ye do love the LORD your God with all your heart and with all your soul. After the LORD your God shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken perversion against the LORD your God, who brought you out of the land of Egypt, and redeemed thee out of the house of bondage, to draw thee aside out of the way which the LORD thy God commanded thee to walk in. So shalt thou put away the evil from the midst of thee.

—Deuteronomy, Chapter 13 (1-6).

## KINDNESS TO THE POOR AND THE BONDMAN

At the end of every seven years thou shalt make a release. And this is the manner of the release: every creditor shall release that which he hath lent unto his neighbour; he shall not exact it of his neighbour and his brother; because the LORD's release hath been proclaimed. Of a foreigner thou mayest exact it; but whatsoever of thine is with thy brother thy hand shall release. Howbeit there shall be no needy among you—for the LORD will surely bless thee in the land which the LORD thy God giveth thee for an inheritance to possess it—if only thou diligently hearken unto the voice of the LORD thy God, to observe to do all this commandment which I command thee this day. For the LORD thy God will bless thee, as He promised thee; and thou shalt lend

unto many nations, but thou shalt not borrow; and thou shalt rule over many nations, but they shall not rule over thee.

If there be among you a needy man, one of thy brethren, within any of thy gates, in thy land which the LORD thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy needy brother; but thou shalt surely open thy hand unto him, and shalt surely lend him sufficient for his need in that which he wanteth. Beware that there be not a base thought in thy heart, saying: "The seventh year, the year of release, is at hand"; and thine eye be evil against thy needy brother, and thou give him nought; and he cry unto the LORD against thee, and it be sin in thee. Thou shalt surely give him, and thy heart shall not be grieved when thou givest unto him; because that for this thing the LORD thy God will bless thee in all thy work, and in all that thou puttest thy hand unto. For the poor shall never cease out of the land; therefore I command thee, saying: "Thou shalt surely open thy hand unto thy poor and needy brother, in thy land."

If thy brother, a Hebrew man, or a Hebrew woman, be sold unto thee, he shall serve thee six years; and in the seventh year thou shalt let him go free from thee. And when thou lettest him go free from thee, thou shalt not let him go empty; thou shalt furnish him liberally out of thy flock, and out of thy threshing-floor, and out of thy winepress; of that wherewith the LORD thy God hath blessed thee thou shalt give unto him. And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee; therefore I command thee this thing to-day. And it shall be,

if he say unto thee: "I will not go out from thee"; because he loveth thee and thy house, because he fareth well with thee; then thou shalt take an awl, and thrust it through his ear and into the door, and he shall be thy bondman for ever. And also unto thy bondwoman thou shalt do likewise. It shall not seem hard unto thee, when thou lettest him go free from thee; for to the double of the hire of a hireling hath he served thee six years; and the LORD thy God will bless thee in all that thou doest.

—Deuteronomy, Chapter 15.

### THE PILGRIM FEASTS

OBSERVE the month of Abib, and keep the passover unto the LORD thy God; for in the month of Abib the LORD thy God brought thee forth out of Egypt by night. And thou shalt sacrifice the passover-offering unto the LORD thy God, of the flock and the herd, in the place where the LORD shall choose to cause His name to dwell there. Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for in haste didst thou come forth out of the land of Egypt; that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

And there shall be no leaven seen with thee in all thy borders seven days; neither shall any of the flesh, which thou sacrificest the first day at dusk, remain all night until the morning. Thou mayest not sacrifice the pass-over-offering within any of thy gates, which the LORD thy God giveth thee; but at the place which the LORD thy God shall choose to cause His name to dwell in, there thou shalt sacrifice the passover-offering at dusk, at the

going down of the sun, at the season that thou camest forth out of Egypt. And thou shalt roast and eat it in the place which the LORD thy God shall choose; and thou shalt turn in the morning, and go unto thy tents. Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the LORD thy God; thou shalt do no work therein.

Seven weeks shalt thou number unto thee; from the time the sickle is first put to the standing corn shalt thou begin to number seven weeks. And thou shalt keep the feast of weeks unto the LORD thy God after the measure of the freewill-offering of thy hand, which thou shalt give, according as the LORD thy God blesseth thee. And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are in the midst of thee, in the place which the LORD thy God shall choose to cause His name to dwell there. And thou shalt remember that thou wast a bondman in Egypt; and thou shalt observe and do these statutes.

Thou shalt keep the feast of tabernacles seven days, after that thou hast gathered in from thy threshing-floor and from thy winepress. And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates. Seven days shalt thou keep a feast unto the LORD thy God in the place which the LORD shall choose; because the LORD thy God shall bless thee in all thine increase, and in all the work of thy hands, and thou shalt be altogether joyful. Three times in a



year shall all thy males appear before the LORD thy God in the place which He shall choose: on the feast of unleavened bread, and on the feast of weeks, and on the feast of tabernacles; and they shall not appear before the LORD empty; every man shall give as he is able, according to the blessing of the LORD thy God which He hath given thee.

—Deuteronomy, Chapter 16 (1-17).

## RULERS OF THE NATION

JUDGES and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, tribe by tribe; and they shall judge the people with righteous judgment. Thou shalt not wrest judgment; thou shalt not respect persons; neither shalt thou take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous. Justice, justice shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, even matters of controversy within thy gates; then shalt thou arise, and get thee up unto the place which the LORD thy God shall choose. And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days; and thou shalt inquire; and they shall declare unto thee the sentence of judgment. And thou shalt do according to the tenor of the sentence, which they shall declare unto thee from that place which the LORD shall choose; and thou shalt observe to do according to all that they shall teach thee. According to the law which they shall teach thee, and

according to the judgment which they shall tell thee, thou shalt do; thou shalt not turn aside from the sentence which they shall declare unto thee, to the right hand, nor to the left. And the man that doeth presumptuously, in not hearkening unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die; and thou shalt exterminate the evil from Israel. And all the people shall hear, and fear, and do no more presumptuously.

When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein; and shalt say: "I will set a king over me, like all the nations that are round about me"; thou shalt in any wise set him king over thee, whom the LORD thy God shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother. Only he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses; forasmuch as the LORD hath said unto you: "Ye shall henceforth return no more that way." Neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold.

And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of that which is before the priests the Levites. And it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them; that his heart be not lifted up above his brethren, and that he turn not aside from the com-

mandment, to the right hand, or to the left; to the end that he may prolong his days in his kingdom, he and his children, in the midst of Israel.

—Deuteronomy, Chapters 16 (18–20), 17 (8–20).

## AGAINST FOLLOWING FOREIGN RELIGIOUS PRACTICES

WHEN thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, one that useth divination, a soothsayer, or an enchanter, or a sorcerer, or a charmer, or one that consulteth a ghost or a familiar spirit, or a necromancer. For whosoever doeth these things is an abomination unto the LORD; and because of these abominations the LORD thy God is driving them out from before thee. Thou shalt be whole-hearted with the LORD thy God. For these nations, that thou art to dispossess, hearken unto soothsayers, and unto diviners; but as for thee, the LORD thy God hath not suffered thee so to do.

A prophet will the LORD thy God raise up unto thee, from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou didst desire of the LORD thy God in Horeb in the day of the assembly, saying: "Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not." And the LORD said unto me: "They have well said that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee; and I will put My words in his mouth, and he shall speak unto them all that I shall command

him. And it shall come to pass, that whosoever will not hearken unto My words which he shall speak in My name, I will require it of him.

“But the prophet, that shall speak a word presumptuously in My name, which I have not commanded him to speak, or that shall speak in the name of other gods, that same prophet shall die.” And if thou say in thy heart: “How shall we know the word which the LORD hath not spoken?” When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken; the prophet hath spoken it presumptuously, thou shalt not be afraid of him.

—Deuteronomy, Chapter 18 (9–22).

## LAWS AND STATUTES

THOU shalt not remove thy neighbour's landmark, which they of old time have set, in thine inheritance which thou shalt inherit, in the land that the LORD thy God giveth thee to possess it.

One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth; at the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established. If an unrighteous witness rise up against any man to bear perverted witness against him; then both the men, between whom the controversy is, shall stand before the LORD, before the priests and the judges that shall be in those days. And the judges shall inquire diligently; and, behold, if the witness be a false witness, and hath testified falsely against his brother; then shall ye do unto him, as he had purposed to do unto his brother; so shalt thou put away the evil

from the midst of thee. And those that remain shall hear, and fear, and shall henceforth commit no more any such evil in the midst of thee. And thine eye shall not pity: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

If one be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, and it be not known who hath smitten him; then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain. And it shall be, that the city which is nearest unto the slain man, even the elders of that city shall take a heifer of the herd, which hath not been wrought with, and which hath not drawn in the yoke. And the elders of that city shall bring down the heifer unto a rough valley, which may neither be plowed nor sown, and shall break the heifer's neck there in the valley.

And the priests the sons of Levi shall come near—for them the LORD thy God hath chosen to minister unto Him, and to bless in the name of the LORD; and according to their word shall every controversy and every stroke be. And all the elders of that city, who are nearest unto the slain man, shall wash their hands over the heifer whose neck was broken in the valley. And they shall speak and say: "Our hands have not shed this blood, neither have our eyes seen it. Forgive, O LORD, Thy people Israel, whom Thou hast redeemed, and suffer not innocent blood to remain in the midst of Thy people Israel." And the blood shall be forgiven them. So shalt thou put away the innocent blood from the midst of thee, when thou shalt do that which is right in the eyes of the LORD.

Thou shalt not see thy brother's ox or his sheep driven away, and hide thyself from them; thou shalt surely bring them back unto thy brother. And if thy brother be not nigh unto thee, and thou know him not, then thou shalt bring it home to thy house, and it shall be with thee until thy brother require it, and thou shalt restore it to him. And so shalt thou do with his ass; and so shalt thou do with his garment; and so shalt thou do with every lost thing of thy brother's, which he hath lost, and thou hast found; thou mayest not hide thyself.

Thou shalt not see thy brother's ass or his ox fallen down by the way, and hide thyself from them; thou shalt surely help him to lift them up again.

If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the mother sitting upon the young, or upon the eggs, thou shalt not take the mother with the young; thou shalt in any wise let the mother go, but the young thou mayest take unto thyself; that it may be well with thee, and that thou mayest prolong thy days.

When thou buildest a new house, then thou shalt make a parapet for thy roof, that thou bring not blood upon thy house, if any man fall from thence.

Thou shalt not plow with an ox and an ass together.

Thou shalt not abhor an Edomite, for he is thy brother; thou shalt not abhor an Egyptian, because thou wast a stranger in his land. The children of the third generation that are born unto them may enter into the assembly of the LORD.

Thou shalt not deliver unto his master a bondman that is escaped from his master unto thee; he shall dwell with

thee, in the midst of thee, in the place which he shall choose within one of thy gates, where it liketh him best; thou shalt not wrong him.

When thou shalt vow a vow unto the LORD thy God, thou shalt not be slack to pay it; for the LORD thy God will surely require it of thee; and it will be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt observe and do; according as thou hast vowed freely unto the LORD thy God, even that which thou hast promised with thy mouth.

When thou comest into thy neighbour's vineyard, then thou mayest eat grapes until thou have enough at thine own pleasure; but thou shalt not put any in thy vessel.

When thou comest into thy neighbour's standing corn, then thou mayest pluck ears with thy hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

No man shall take the mill or the upper millstone to pledge; for he taketh a man's life to pledge.

If a man be found stealing any of his brethren of the children of Israel, and he deal with him as a slave, and sell him; then that thief shall die; so shalt thou put away the evil from the midst of thee.

Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you, as I commanded them, so ye shall observe to do.

When thou dost lend thy neighbour any manner of loan, thou shalt not go into his house to fetch his pledge.

Thou shalt stand without, and the man to whom thou dost lend shall bring forth the pledge without unto thee. And if he be a poor man, thou shalt not sleep with his pledge; thou shalt surely restore to him the pledge when the sun goeth down, that he may sleep in his garment, and bless thee; and it shall be righteousness unto thee before the LORD thy God.

Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates. In the same day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it; lest he cry against thee unto the LORD, and it be sin in thee.

The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin.

Thou shalt not pervert the justice due to the stranger, or to the fatherless; nor take the widow's raiment to pledge. But thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence; therefore I command thee to do this thing.

When thou reapest thy harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go back to fetch it; it shall be for the stranger, for the fatherless, and for the widow; that the LORD thy God may bless thee in all the work of thy hands.

When thou beatest thine olive-tree, thou shalt not go over the boughs again; it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean



it after thee; it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt; therefore I command thee to do this thing.

If there be a controversy between men, and they come unto judgment, and the judges judge them, by justifying the righteous, and condemning the wicked, then it shall be, if the wicked man deserve to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to the measure of his wickedness, by number. Forty stripes he may give him, he shall not exceed; lest, if he should exceed, and beat him above these with many stripes, then thy brother should be dishonoured before thine eyes.

Thou shalt not muzzle the ox when he treadeth out the corn.

Thou shalt not have in thy bag diverse weights, a great and a small. Thou shalt not have in thy house diverse measures, a great and a small. A perfect and just weight shalt thou have; a perfect and just measure shalt thou have; that thy days may be long upon the land which the LORD thy God giveth thee. For all that do such things, even all that do unrighteously, are an abomination unto the LORD thy God.

Remember what Amalek did unto thee by the way as ye came forth out of Egypt; how he met thee by the way, and smote the hindmost of thee, all that were enfeebled in thy rear, when thou wast faint and weary; and he feared not God. Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth

thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget.

—Deuteronomy, From Chapters 19, 21–25.

### THE FIRST FRUITS

AND it shall be, when thou art come in unto the land which the LORD thy God giveth thee for an inheritance, and dost possess it, and dwell therein; that thou shalt take of the first of all the fruit of the ground, which thou shalt bring in from thy land that the LORD thy God giveth thee; and thou shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose to cause His name to dwell there. And thou shalt come unto the priest that shall be in those days, and say unto him: "I profess this day unto the LORD thy God, that I am come unto the land which the LORD swore unto our fathers to give us."

And the priest shall take the basket out of thy hand, and set it down before the altar of the LORD thy God. And thou shalt speak and say before the LORD thy God: "A wandering Aramean was my father, and he went down into Egypt, and sojourned there, few in number; and he became there a nation, great, mighty, and populous. And the Egyptians dealt ill with us, and afflicted us, and laid upon us hard bondage. And we cried unto the LORD, the God of our fathers, and the LORD heard our voice, and saw our affliction, and our toil, and our oppression. And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders. And He hath brought us into this place, and hath

given us this land, a land flowing with milk and honey. And now, behold, I have brought the first of the fruit of the land, which Thou, O LORD, hast given me." And thou shalt set it down before the LORD thy God, and worship before the LORD thy God. And thou shalt rejoice in all the good which the LORD thy God hath given unto thee, and unto thy house, thou, and the Levite, and the stranger that is in the midst of thee.

When thou hast made an end of tithing all the tithe of thine increase in the third year, which is the year of tithing, and hast given it unto the Levite, to the stranger, to the fatherless, and to the widow, that they may eat within thy gates, and be satisfied, then thou shalt say before the LORD thy God: "I have put away the hal-lowed things out of my house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all Thy commandment which Thou hast commanded me; I have not trans-gressed any of Thy commandments, neither have I for-gotten them. I have hearkened to the voice of the LORD my God, I have done according to all that Thou hast commanded me. Look forth from Thy holy habitation, from heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou didst swear unto our fathers, a land flowing with milk and honey."

This day the LORD thy God commandeth thee to do these statutes and ordinances; thou shalt therefore observe and do them with all thy heart, and with all thy soul. Thou hast avouched the LORD this day to be thy God, and that thou wouldst walk in His ways, and keep His statutes, and His commandments, and His ordinances, and hearken unto His voice. And the LORD hath avouched

thee this day to be His own treasure, as He hath promised thee, and that thou shouldest keep all His commandments; and to make thee high above all nations that He hath made, in praise, and in name, and in glory; and that thou mayest be a holy people unto the LORD thy God, as He hath spoken.

—Deuteronomy, Chapter 26.

### RENEWING THE COVENANT

AND Moses and the elders of Israel commanded the people, saying: "Keep all the commandment which I command you this day. And it shall be on the day when ye shall pass over the Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster. And thou shalt write upon them all the words of this law, when thou art passed over; that thou mayest go in unto the land which the LORD thy God giveth thee, a land flowing with milk and honey, as the LORD, the God of thy fathers, hath promised thee. And it shall be when ye are passed over the Jordan, that ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaster them with plaster. And there shalt thou build an altar unto the LORD thy God, an altar of stones; thou shalt lift up no iron tool upon them. Thou shalt build the altar of the LORD thy God of unhewn stones; and thou shalt offer burnt-offerings thereon unto the LORD thy God. And thou shalt sacrifice peace-offerings, and shalt eat there; and thou shalt rejoice before the LORD thy God. And thou shalt write upon the stones all the words of this law very plainly."

—Deuteronomy, Chapter 27 (1-8).

## MOSES' LAST APPEAL

YE are standing this day all of you before the LORD your God: your heads, your tribes, your elders, and your officers, even all the men of Israel, your little ones, your wives, and thy stranger that is in the midst of thy camp, from the hewer of thy wood unto the drawer of thy water; that thou shouldst enter into the covenant of the LORD thy God—and into His oath—which the LORD thy God maketh with thee this day; that He may establish thee this day unto Himself for a people, and that He may be unto thee a God, as He spoke unto thee, and as He swore unto thy fathers, to Abraham, to Isaac, and to Jacob. Neither with you only do I make this covenant and this oath; but with him that standeth here with us this day before the LORD our God, and also with him that is not here with us this day.

The secret things belong unto the LORD our God; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.

And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt bethink thyself among all the nations, whither the LORD thy God hath driven thee, and shalt return unto the LORD thy God, and hearken to His voice according to all that I command thee this day, thou and thy children, with all thy heart, and with all thy soul; that then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the peoples, whither the LORD thy God hath scattered thee.

If any of thine that are dispersed be in the uttermost

parts of heaven, from thence will the LORD thy God gather thee, and from thence will He fetch thee. And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good, and multiply thee above thy fathers. And the LORD thy God will circumcise thy heart, and the heart of thy seed, to love the LORD thy God with all thy heart, and with all thy soul, that thou mayest live. And thou shalt return and hearken to the voice of the LORD, and do all His commandments which I command thee this day. And the LORD thy God will make thee overabundant in all the work of thy hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good; for the LORD will again rejoice over thee for good, as He rejoiced over thy fathers; if thou shalt hearken to the voice of the LORD thy God, to keep His commandments and His statutes which are written in this book of the law; if thou turn unto the LORD thy God with all thy heart, and with all thy soul.

For this commandment which I command thee this day, it is not too hard for thee, neither is it far off. It is not in heaven, that thou shouldst say: "Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?" Neither is it beyond the sea, that thou shouldst say: "Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it?" But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

See, I have set before thee this day life and good, and death and evil, in that I command thee this day to love the LORD thy God, to walk in His ways, and to keep His commandments and His statutes and His ordinances;

then thou shalt live and multiply, and the LORD thy God shall bless thee in the land whither thou goest in to possess it. But if thy heart turn away, and thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I declare unto you this day, that ye shall surely perish; ye shall not prolong your days upon the land, whither thou passest over the Jordan to go in to possess it. I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live, thou and thy seed; to love the LORD thy God, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the LORD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

—Deuteronomy, Chapters 29, 30.

### THE LAST DAYS OF MOSES

AND Moses went and spoke these words unto all Israel. And he said unto them: "I am a hundred and twenty years old this day; I can no more go out and come in; and the LORD hath said unto me: Thou shalt not go over this Jordan. The LORD thy God, He will go over before thee; He will destroy these nations from before thee, and thou shalt dispossess them; and Joshua, he shall go over before thee, as the LORD hath spoken.

And Moses wrote this law, and delivered it unto the priests the sons of Levi, that bore the ark of the covenant of the LORD, and unto all the elders of Israel. And Moses commanded them, saying: "At the end of every seven years, in the set time of the year of release, in the

feast of tabernacles, when all Israel is come to appear before the LORD thy God in the place which He shall choose, thou shalt read this law before all Israel in their hearing. Assemble the people, the men and the women and the little ones, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law; and that their children, who have not known, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over the Jordan to possess it."

And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, that bore the ark of the covenant of the LORD, saying: "Take this book of the law, and put it by the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee. For I know thy rebellion, and thy stiff neck; behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death? Assemble unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to witness against them. For I know that after my death ye will deal corruptly, and turn aside from the way which I have commanded you; and evil will befall you in the end of days; because ye will do that which is evil in the sight of the LORD, to provoke Him through the work of your hands."

And when Moses made an end of speaking all these words to all Israel, he said unto them: "Set your heart unto all the words wherewith I testify against you this



day; that ye may charge your children therewith to observe to do all the words of this law. For it is no vain thing for you; because it is your life, and through this thing ye shall prolong your days upon the land, whither ye go over the Jordan to possess it."

—Deuteronomy, Chapters 31, 32 (45-47).

## THE DEATH AND BURIAL OF MOSES

AND the LORD spoke unto Moses that selfsame day, saying: "Get thee up into this mountain of Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession; and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people. Because ye trespassed against Me in the midst of the children of Israel at the waters of Meribath-kadesh, in the wilderness of Zin; because ye sanctified Me not in the midst of the children of Israel. For thou shalt see the land afar off; but thou shalt not go thither into the land which I give the children of Israel."

And Moses went up from the plains of Moab unto mount Nebo, to the top of Pisgah, that is over against Jericho. And the LORD showed him all the land, even Gilead as far as Dan; and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah as far as the hinder sea; and the South, and the Plain, even the valley of Jericho the city of palm-trees, as far as Zoar. And the LORD said unto him: "This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying: I will give it unto thy seed; I have caused thee

to see it with thine eyes, but thou shalt not go over thither."

So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And he was buried in the valley in the land of Moab over against Beth-peor; and no man knoweth of his sepulchre unto this day. And Moses was a hundred and twenty years old when he died; his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days; so the days of weeping in the mourning for Moses were ended. And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him; and the children of Israel hearkened unto him, and did as the LORD commanded Moses. And there hath not arisen a prophet since in Israel like unto Moses, whom the LORD knew face to face; in all the signs and the wonders, which the LORD sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land; and in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel.

—Deuteronomy, Chapters 32 (48–52), 34. .

## JOSHUA, THE SON OF NUN

Now it came to pass after the death of Moses the servant of the LORD, that the LORD spoke unto Joshua the son of Nun, Moses' minister, saying: "Moses My servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, to you have I given it, as I spoke unto Moses. From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the Great Sea toward the going down of the sun, shall be your border. There shall not any man be able to stand before thee all the days of thy life; as I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee.

"Be strong and of good courage; for thou shalt cause this people to inherit the land which I swore unto their fathers to give them. Only be strong and very courageous, to observe to do according to all the law, which Moses My servant commanded thee; turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest. This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy ways prosperous, and then thou shalt have good success."

Then Joshua commanded the officers of the people, saying: "Pass through the midst of the camp, and com-

mand the people, saying: Prepare you victuals; for within three days ye are to pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it."

And to the Reubenites, and to the Gadites, and to the half-tribe of Manasseh, spoke Joshua, saying: "Remember the word which Moses the servant of the LORD commanded you, saying: The LORD your God giveth you rest, and will give you this land. Your wives, your little ones, and your cattle, shall abide in the land which Moses gave you beyond the Jordan; but ye shall pass over before your brethren armed, all the mighty men of valour, and shall help them; until the LORD have given your brethren rest, as unto you, and they also have possessed the land which the LORD your God giveth them; then ye shall return unto the land of your possession, and possess it."

And they answered Joshua, saying: "All that thou hast commanded us we will do, and whithersoever thou sendest us we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee; only the LORD thy God be with thee, as He was with Moses."

—Joshua, Chapter 1.

## SPIES IN JERICHO

AND Joshua the son of Nun sent out of Shittim two spies secretly, saying: "Go view the land, and Jericho." And they went, and came into the house of Rahab, and lay there. And it was told the king of Jericho, saying: "Behold, there came men in hither to-night of the children of Israel to search out the land." And the king of Jericho sent unto Rahab, saying: "Bring forth the men

that are come to thee, that are entered into thy house; for they are come to search out all the land."

And the woman took the two men, and hid them; and she said: "Yea, the men came unto me, but I knew not whence they were; and it came to pass about the time of the shutting of the gate, when it was dark, that the men went out; whither the men went I know not; pursue after them quickly; for ye shall overtake them." But she had brought them up to the roof, and hid them with the stalks of flax, which she had spread out upon the roof. And the men pursued after them the way to the Jordan unto the fords; and as soon as they that pursued after them were gone out, the gate was shut.

And before they were laid down, she came up unto them upon the roof; and she said unto the men: "I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land melt away before you. For we have heard how the LORD dried up the water of the Red Sea before you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were beyond the Jordan, unto Sihon and to Og, whom ye utterly destroyed. And as soon as we had heard it, our hearts did melt, neither did there remain any more spirit in any man, because of you; for the LORD your God, He is God in heaven above, and on earth beneath.

"Now therefore, I pray you, swear unto me by the LORD, since I have dealt kindly with you, that ye also will deal kindly with my father's house—and give me a true token—and save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death." And the men said unto

her: "Our life for yours, if ye tell not this our business; and it shall be, when the LORD giveth us the land, that we will deal kindly and truly with thee."

Then she let them down by a cord through the window; for her house was upon the side of the wall, and she dwelt upon the wall. And she said unto them: "Get you to the mountain, lest the pursuers light upon you; and hide yourselves there three days, until the pursuers be returned; and afterward may ye go your way." And the men said unto her: "We will be guiltless of this thine oath which thou hast made us to swear. Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by; and thou shalt gather unto thee into the house thy father, and thy mother, and thy brethren, and all thy father's household. And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless; and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him. But if thou utter this our business, then we will be guiltless of thine oath which thou hast made us to swear." And she said: "According unto your words, so be it."

And she sent them away, and they departed; and she bound the scarlet line in the window. And they went, and came unto the mountain, and abode there three days, until the pursuers were returned; and the pursuers sought them throughout all the way, but found them not. Then the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun; and they told him all that had befallen them. And they said unto Joshua: "Truly the LORD hath de-

livered into our hands all the land; and moreover all the inhabitants of the land do melt away before us."

—Joshua, Chapter 2.

## CROSSING THE JORDAN

AND Joshua rose up early in the morning, and they removed from Shittim, and came to the Jordan, he and all the children of Israel; and they lodged there before they passed over. And Joshua said unto the people: "Sanctify yourselves; for to-morrow the LORD will do wonders among you." And Joshua spoke unto the priests, saying: "Take up the ark of the covenant, and pass on before the people." And they took up the ark of the covenant, and went before the people.

And the LORD said unto Joshua: "This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee. And thou shalt command the priests that bear the ark of the covenant, saying: When ye are come to the brink of the waters of the Jordan, ye shall stand still in the Jordan."

And Joshua said unto the children of Israel: "Come hither, and hear the words of the LORD your God." And Joshua said: "Hereby ye shall know that the living God is among you, and that He will without fail drive out from before you the Canaanite, and the Hittite, and the Hivite, and the Perizzite, and the Girgashite, and the Amorite, and the Jebusite. Behold, the ark of the covenant of the Lord of all the earth passeth on before you over the Jordan. Now therefore take you twelve men out of the tribes of Israel, for every tribe a man.

“And it shall come to pass, when the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of the Jordan, that the waters of the Jordan shall be cut off, even the waters that come down from above; and they shall stand in one heap.” And it came to pass, when the people removed from their tents, to pass over the Jordan, and the feet of the priests that bore the ark were dipped in the brink of the water—for the Jordan overfloweth all its banks all the time of harvest—that the waters which came down from above stood, and rose up in one heap, a great way off from Adam, the city that is beside Zarethan; and those that went down toward the sea of the Arabah, even the Salt Sea, were wholly cut off; and the people passed over right against Jericho. And the priests that bore the ark of the covenant of the LORD stood firm on dry ground in the midst of the Jordan, while all Israel passed over on dry ground, until all the nation were passed clean over the Jordan.

And it came to pass, when all the nation were clean passed over the Jordan, that the LORD spoke unto Joshua, saying: “Take you twelve men out of the people, out of every tribe a man, and command ye them, saying: Take you hence out of the midst of the Jordan, out of the place where the priests’ feet stood, twelve stones made ready, and carry them over with you, and lay them down in the lodging-place, where ye shall lodge this night.”

Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man; and Joshua said unto them: “Pass on before the ark of the LORD your God into the midst of the Jordan, and take you up every man of you a stone upon his shoulder,



according unto the number of the tribes of the children of Israel; that this may be a sign among you, that when your children ask in time to come, saying: What mean ye by these stones? then ye shall say unto them: Because the waters of the Jordan were cut off before the ark of the covenant of the LORD; when it passed over the Jordan, the waters of the Jordan were cut off; and these stones shall be for a memorial unto the children of Israel for ever." And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of the Jordan, as the LORD spoke unto Joshua, according to the number of the tribes of the children of Israel; and they carried them over with them unto the place where they lodged, and laid them down there. Joshua also set up twelve stones in the midst of the Jordan, in the place where the feet of the priests that bore the ark of the covenant stood.

And it came to pass, when all the people were clean passed over, that the ark of the LORD passed on, and the priests, before the people. And the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, passed on armed before the children of Israel, as Moses spoke unto them; about forty thousand ready armed for war passed on in the presence of the LORD unto battle, to the plains of Jericho. On that day the LORD magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

And the people came up out of the Jordan on the tenth day of the first month, and encamped in Gilgal, on the east border of Jericho. And those twelve stones, which they took out of the Jordan, did Joshua set up in Gilgal. And he spoke unto the children of Israel, saying: "When

your children shall ask their fathers in time to come, saying: What mean these stones? then ye shall let your children know, saying: Israel came over this Jordan on dry land. For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red Sea, which He dried up from before us, until we were passed over, that all the peoples of the earth may know the hand of the LORD, that it is mighty; that ye may fear the LORD your God for ever."

—Joshua, Chapters 3, 4.

### THE CAPTURE OF JERICHO AND AI

AND it came to pass, when all the kings of the Amorites, that were beyond the Jordan westward, and all the kings of the Canaanites, that were by the sea, heard how that the LORD had dried up the waters of the Jordan from before the children of Israel, until they were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.

And the children of Israel encamped in Gilgal; and they kept the passover on the fourteenth day of the month at even in the plains of Jericho. And they did eat of the produce of the land on the morrow after the passover, unleavened cakes and parched corn, in the selfsame day. And the manna ceased on the morrow, after they had eaten of the produce of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in

his hand; and Joshua went unto him, and said unto him: "Art thou for us, or for our adversaries?" And he said: "Nay, but I am captain of the host of the LORD; I am now come." And Joshua fell on his face to the earth, and bowed down, and said unto him: "What saith my lord unto his servant?" And the captain of the LORD's host said unto Joshua: "Put off thy shoe from off thy foot; for the place whereon thou standest is holy." And Joshua did so.

Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in.—And the LORD said unto Joshua: "See, I have given into thy hand Jericho, and the king thereof, even the mighty men of valour. And ye shall compass the city, all the men of war, going about the city once. Thus shalt thou do six days. And seven priests shall bear seven rams' horns before the ark; and the seventh day ye shall compass the city seven times, and the priests shall blow with the horns. And it shall be, that when they make a long blast with the ram's horn, and when ye hear the sound of the horn, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall go up every man straight before him."

And Joshua the son of Nun called the priests, and said unto them: "Take up the ark of the covenant, and let seven priests bear seven rams' horns before the ark of the LORD." And he said unto the people: "Pass on, and compass the city, and let the armed body pass on before the ark of the LORD." And it was so, that when Joshua had spoken unto the people, the seven priests bearing the seven rams' horns before the LORD passed on, and blew with the horns; and the ark of the covenant of the

LORD followed them. And the armed men went before the priests that blew the horns, and the rearward went after the ark, the priests blowing with the horns continually. And Joshua commanded the people, saying: "Ye shall not shout, nor let your voice be heard, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout." So he caused the ark of the LORD to compass the city, going about it once; and they came into the camp, and lodged in the camp.

And Joshua rose early in the morning, and the priests took up the ark of the LORD. And the seven priests bearing the seven rams' horns before the ark of the LORD went on continually, and blew with the horns; and the armed men went before them; and the rearward came after the ark of the LORD, the priests blowing with the horns continually. And the second day they compassed the city once, and returned into the camp; so they did six days. And it came to pass on the seventh day, that they rose early at the dawning of the day, and compassed the city after the same manner seven times; only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the horns, that Joshua said unto the people: "Shout; for the LORD hath given you the city." So the people shouted, and the priests blew with the horns. And it came to pass, when the people heard the sound of the horn, that the people shouted with a great shout, and the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

And the spies went in, and brought out Rahab, and all her kindred also they brought out; and she dwelt in the

midst of Israel. So the LORD was with Joshua; and his fame was in all the land.

And the LORD said unto Joshua: "Fear not, neither be thou dismayed; take all the people of war with thee, and arise, go up to Ai; see, I have given into thy hand the king of Ai, and his people, and his city, and his land. And thou shalt do to Ai and her king as thou didst unto Jericho and her king." And the LORD said unto Joshua: "Stretch out the javelin that is in thy hand toward Ai; for I will give it into thy hand." And Joshua stretched out the javelin that was in his hand toward the city. And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand, and entered into the city, and took it.

Then Joshua built an altar unto the LORD, the God of Israel, in mount Ebal, as Moses the servant of the LORD commanded the children of Israel, an altar of unhewn stones, upon which no man had lifted up any iron; and they offered thereon burnt-offerings unto the LORD, and sacrificed peace-offerings.

And he wrote there upon the stones a copy of the law of Moses, which he wrote before the children of Israel. And all Israel, and their elders and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, that bore the ark of the covenant of the LORD, as well the stranger as the home-born; half of them in front of mount Gerizim, and half of them in front of mount Ebal; as Moses the servant of the LORD had commanded at the first, that they should bless the people of Israel. And afterward he read all the words of the law, the blessing and the curse, according to all that

is written in the book of the law. There was not a word of all that Moses commanded, which Joshua read not before all the assembly of Israel, and the women, and the little ones, and the strangers that walked among them.

—Joshua, Chapters 5, 6, 8.

### THE GIBEONITES

AND it came to pass, when all the kings that were beyond the Jordan, in the hill-country, and in the Lowland, and on all the shore of the Great Sea in front of Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof, that they gathered themselves together, to fight with Joshua and with Israel, with one accord.

But when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, they also did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine-skins, worn and rent and patched up; and worn shoes and clouted upon their feet, and worn garments upon them; and all the bread of their provision was dry and was become crumbs. And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel: "We are come from a far country; now therefore make ye a covenant with us." And the men of Israel said unto the Hivites: "Peradventure ye dwell among us; and how shall we make a covenant with you?"

And they said unto Joshua: "We are thy servants." And Joshua said unto them: "Who are ye? and from whence come ye?" And they said unto him: "From a very far country thy servants are come because of the

name of the LORD thy God; for we have heard the fame of Him, and all that He did in Egypt, and all that He did to the two kings of the Amorites, that were beyond the Jordan, to Sihon king of Heshbon, and to Og king of Bashan, who was at Ashtaroth. And our elders and all the inhabitants of our country spoke to us, saying: Take provision in your hand for the journey, and go to meet them, and say unto them: We are your servants; and now make ye a covenant with us. This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and is become crumbs. And these wine-skins, which we filled, were new; and, behold, they are rent. And these our garments and our shoes are worn by reason of the very long journey." And the men took of their provision, and asked not counsel at the mouth of the LORD. And Joshua made peace with them, and made a covenant with them, to let them live; and the princes of the congregation swore unto them.

And it came to pass at the end of three days after they had made a covenant with them, that they heard that they were their neighbours, and that they dwelt among them. And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were Gibeon, and Chephirah, and Beeroth, and Kiriath-jearim. And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD, the God of Israel. And all the congregation murmured against the princes.

But all the princes said unto all the congregation: "We have sworn unto them by the LORD, the God of Israel; now therefore we may not touch them. This we will do

to them, and let them live; lest wrath be upon us, because of the oath which we swore unto them." And the princes said concerning them: "Let them live"; so they became hewers of wood and drawers of water unto all the congregation, as the princes had spoken concerning them. And Joshua called for them, and he spoke unto them, saying: "Wherefore have ye beguiled us, saying: We are very far from you, when ye dwell among us? Now therefore ye are cursed, and there shall never fail to be of you bondmen, both hewers of wood and drawers of water for the house of my God."

And they answered Joshua, and said: "Because it was certainly told thy servants, how that the LORD thy God commanded His servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you; therefore we were sore afraid for our lives because of you, and have done this thing. And now, behold, we are in thy hand: as it seemeth good and right unto thee to do unto us, do." And so did he unto them. And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD.

—Joshua, Chapter 9.

## THE RESCUE OF THE GIBEONITES

Now it came to pass, when Adoni-zedek king of Jerusalem heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them; that they feared greatly, because Gibeon was a



great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty. Wherefore Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying: "Come up unto me, and help me, and let us smite Gibeon; for it hath made peace with Joshua and with the children of Israel." Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped against Gibeon, and made war against it. And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying: "Slack not thy hands from thy servants; come up to us quickly, and save us, and help us; for all the kings of the Amorites that dwell in the hill-country are gathered together against us." So Joshua went up from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

And the LORD said unto Joshua: "Fear them not; for I have delivered them into thy hand; there shall not a man of them stand against thee." Joshua therefore came upon them suddenly; for he went up from Gilgal all the night.

Then spoke Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel; and he said in the sight of Israel: "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Aijalon." And the sun stood still, and the moon stayed, until the nation had avenged themselves of their enemies. Is not this written in the book of Jashar? And the sun

stayed in the midst of heaven, and hastened not to go down about a whole day. And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man; for the LORD fought for Israel.

And Joshua returned, and all Israel with him, unto the camp to Gilgal.

—Joshua, Chapter 10 (1-9; 12-15).

## SUBDUING THE LAND OF CANAAN

So Joshua took all that land, the hill-country, and all the South, and all the land of Goshen, and the Lowland, and the Arabah, and the hill-country of Israel, and the Lowland of the same; from the mountain, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon.

And Joshua came at that time, and cut off the Anakim from the hill-country, from Hebron, from Debir, from Anab, and from all the hill-country of Judah, and from all the hill-country of Israel; Joshua utterly destroyed them with their cities. There was none of the Anakim left in the land of the children of Israel; only in Gaza, in Gath, and in Ashdod, did some remain. So Joshua took the whole land, according to all that the LORD spoke unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land had rest from war.

So the LORD gave unto Israel all the land which He swore to give unto their fathers; and they possessed it, and dwelt therein. And the LORD gave them rest round about, according to all that He swore unto their fathers; and there stood not a man of all their enemies against

them; the LORD delivered all their enemies into their hand. There failed not aught of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

Then Joshua called the Reubenites, and the Gadites, and the half-tribe of Manasseh, and said unto them: "Ye have kept all that Moses the servant of the LORD commanded you, and have hearkened unto my voice in all that I commanded you; ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God. And now the LORD your God hath given rest unto your brethren, as He spoke unto them; therefore now turn ye, and get you unto your tents, unto the land of your possession, which Moses the servant of the LORD gave you beyond the Jordan. Only take diligent heed to do the commandment and the law, which Moses the servant of the LORD commanded you, to love the LORD your God, and to walk in all His ways, and to keep His commandments, and to cleave unto Him, and to serve Him with all your heart and with all your soul." So Joshua blessed them, and sent them away.

—Joshua, Chapters 11 (16–23), 21 (43–45), 22 (1–6).

### JOSHUA'S LAST CHARGE

AND it came to pass after many days, when the LORD had given rest unto Israel from all their enemies round about, and Joshua was old and well stricken in years; that Joshua called for all Israel, for their elders and for their heads, and for their judges and for their officers, and said unto them: "I am old and well stricken in years. And ye have seen all that the LORD your God hath done

unto all these nations because of you; for the LORD your God, He it is that hath fought for you. Behold, I have allotted unto you for an inheritance, according to your tribes, these nations that remain, from the Jordan, with all the nations that I have cut off, even unto the Great Sea toward the going down of the sun. And the LORD your God, He shall thrust them out from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God spoke unto you. Therefore be ye very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left; that ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor worship them; but cleave unto the LORD your God, as ye have done unto this day. One man of you hath chased a thousand; for the Lord your God, He it is that fought for you, as He spoke unto you.

“Take good heed therefore unto yourselves, that ye love the LORD your God. Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and make marriages with them, know for a certainty that the LORD your God will no more drive these nations from out of your sight; but they shall be a snare and a trap unto you, and a scourge in your sides, until ye perish from off this good land which the LORD your God hath given you. And, behold, this day I am going the way of all the earth; consider ye therefore in all your heart and in all your soul, that not one thing hath failed of all the good things which the LORD your God spoke concerning you; all are come to

pass unto you, not one thing hath failed thereof. And it shall come to pass, that as all the good things are come upon you of which the LORD your God spoke unto you, so shall the LORD bring upon you all the evil things, until He have destroyed you from off this good land which the LORD your God hath given you. When ye transgress the covenant of the LORD your God, which He commanded you, and go and serve other gods, and worship them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which He hath given unto you."

—Joshua, Chapter 23.

### JOSHUA REVIEWS THE PAST

AND Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God. And Joshua said unto all the people: "Thus saith the LORD, the God of Israel: Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor; and they served other gods. And I took your father Abraham from beyond the River, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. And I gave unto Isaac Jacob and Esau; and I gave unto Esau mount Seir, to possess it; and Jacob and his children went down into Egypt.

"And I sent Moses and Aaron, and I plagued Egypt, according to that which I did in the midst thereof; and afterward I brought you out. And I brought your fathers out of Egypt; and ye came unto the sea; and the Egyp-

tians pursued after your fathers with chariots and with horsemen unto the Red Sea. And when they cried out unto the LORD, He put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes saw what I did in Egypt; and ye dwelt in the wilderness many days. And I brought you into the land of the Amorites, that dwelt beyond the Jordan; and they fought with you; and I gave them into your hand, and ye possessed their land; and I destroyed them from before you.

"Then Balak the son of Zippor, king of Moab, arose and fought against Israel; and he sent and called Balaam the son of Beor to curse you. But I would not hearken unto Balaam; therefore he even blessed you; so I delivered you out of his hand. And ye went over the Jordan, and came unto Jericho; and the men of Jericho fought against you, and I delivered them into your hand.

"And I gave you a land whereon thou hadst not laboured, and cities which ye built not, and ye dwell therein; of vineyards and oliveyards which ye planted not do ye eat. Now therefore fear the LORD, and serve Him in sincerity and in truth; and put away the gods which your fathers served beyond the River, and in Egypt; and serve ye the LORD. And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the River, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the LORD."

And the people answered and said: "Far be it from us that we should forsake the LORD, to serve other gods; for the LORD our God, He it is that brought us and our

fathers up out of the land of Egypt, from the house of bondage, and that did those great signs in our sight, and preserved us in all the way wherein we went, and among all the peoples through the midst of whom we passed; and the LORD drove out from before us all the peoples, even the Amorites that dwelt in the land; therefore we also will serve the LORD; for He is our God."

So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. And Joshua wrote these words in the book of the law of God; and he took a great stone, and set it up there under the oak that was by the sanctuary of the LORD. And Joshua said unto all the people: "Behold, this stone shall be a witness against us; for it hath heard all the words of the LORD which He spoke unto us; it shall be therefore a witness against you, lest ye deny your God." So Joshua sent the people away, every man unto his inheritance.

And Israel served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, and had known all the work of the LORD, that He had wrought for Israel. And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in the parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for a hundred pieces of money; and they became the inheritance of the children of Joseph. And Eleazar the son of Aaron died; and they buried him in the Hill of Phinehas his son, which was given him in mount Ephraim.

—Joshua, Chapter 24.

## JUDGES שפטים

### IN THE DAYS OF THE JUDGES

AND Joshua the son of Nun, the servant of the LORD, died, being a hundred and ten years old. And they buried him in the border of his inheritance in Timnath-heres, in the hill-country of Ephraim, on the north of the mountain of Gaash. And also all that generation were gathered unto their fathers; and there arose another generation after them, that knew not the LORD, nor yet the work which He had wrought for Israel.

And the children of Israel did that which was evil in the sight of the LORD, and served the Baalim. And they forsook the LORD, the God of their fathers, who brought them out of the land of Egypt, and followed other gods, of the gods of the peoples that were round about them, and worshipped them; and they provoked the LORD. And the anger of the LORD was kindled against Israel, and He delivered them into the hands of spoilers that spoiled them, and He gave them over into the hands of their enemies round about, so that they could not any longer stand before their enemies. Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had spoken, and as the LORD had sworn unto them; and they were sore distressed.

And the LORD raised up judges, who saved them out of the hand of those that spoiled them. And yet they hearkened not unto their judges, for they went astray after other gods, and worshipped them; they turned aside quickly out of the way wherein their fathers walked, obeying the commandments of the LORD; they did not



so. And when the LORD raised them up judges, then the LORD was with the judge, and saved them out of the hand of their enemies all the days of the judge; for it repented the LORD because of their groaning by reason of them that oppressed them and crushed them.

But it came to pass, when the judge was dead, that they turned back, and dealt more corruptly than their fathers, in following other gods to serve them, and to worship them; they left nothing undone of their practices, nor of their stubborn way. And the anger of the LORD was kindled against Israel; and He said: "Because this nation have transgressed My covenant which I commanded their fathers, and have not hearkened unto My voice; I also will not henceforth drive out any from before them of the nations that Joshua left when he died; that by them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep it, or not." So the LORD left those nations, without driving them out hastily; neither delivered He them into the hand of Joshua.

And when the children of Israel cried unto the LORD, the LORD raised up a saviour to the children of Israel, who saved them, even Othniel the son of Kenaz, Caleb's younger brother. And the spirit of the LORD came upon him, and he judged Israel. And the land had rest forty years. And Othniel the son of Kenaz died.

And the children of Israel again did that which was evil in the sight of the LORD; and the LORD strengthened Eglon the king of Moab against Israel, because they had done that which was evil in the sight of the LORD. And he gathered unto him the children of Ammon and Amalek; and he went and smote Israel, and they possessed the

city of palm-trees. And the children of Israel served Eglon the king of Moab eighteen years. But when the children of Israel cried unto the LORD, the LORD raised them up a saviour, Ehud the son of Gera, the Benjamite. So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years. And after him was Shamgar the son of Anath, who smote of the Philistines six hundred men with an ox-goad; and he also saved Israel.

—Judges, Chapters 2, 3.

## DEBORAH

AND the children of Israel again did that which was evil in the sight of the LORD, when Ehud was dead. And the LORD gave them over into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, who dwelt in Harosheth-goiim. And the children of Israel cried unto the LORD; for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

Now Deborah, a prophetess, the wife of Lappidoth, she judged Israel at that time. And she sat under the palm-tree of Deborah between Ramah and Beth-el in the hill-country of Ephraim; and the children of Israel came up to her for judgment. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him: "Hath not the LORD, the God of Israel, commanded, saying: Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will draw unto thee to the brook Kishon Sisera, the captain

of Jabin's army, with his chariots and his multitude; and I will deliver him into thy hand."

And Barak said unto her: "If thou wilt go with me, then I will go; but if thou wilt not go with me, I will not go." And she said: "I will surely go with thee; notwithstanding the journey that thou takest shall not be for thy honour; for the LORD will give Sisera over into the hand of a woman." And Deborah arose, and went with Barak to Kedesh. And Barak called Zebulun and Naphtali together to Kedesh; and there went up ten thousand men at his feet; and Deborah went up with him.

And they told Sisera that Barak the son of Abinoam was gone up to mount Tabor. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth-goiim, unto the brook Kishon. And Deborah said unto Barak: "Up; for this is the day in which the LORD hath delivered Sisera into thy hand; is not the LORD gone out before thee?" So Barak went down from mount Tabor, and ten thousand men after him. And the LORD discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; and Sisera alighted from his chariot, and fled away on his feet. But Barak pursued after the chariots, and after the host, unto Harosheth-goiim.

So God subdued on that day Jabin the king of Canaan before the children of Israel. And the hand of the children of Israel prevailed more and more against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

—Judges, Chapter 4.

## GIDEON

AND the children of Israel did that which was evil in the sight of the LORD; and the LORD delivered them into the hand of Midian seven years. And because of Midian the children of Israel made them the dens which are in the mountains, and the caves, and the strongholds. And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east; they came up against them; and they encamped against them, and left no sustenance in Israel, neither sheep, nor ox, nor ass. For they came up with their cattle and their tents, and they came in as locusts for multitude; both they and their camels were without number; and they came into the land to destroy it. And Israel was brought very low because of Midian; and the children of Israel cried unto the LORD.

And the angel of the LORD came, and sat under the terebinth which was in Ophrah, that belonged unto Joash the Abiezrite; and his son Gideon was beating out wheat in the winepress, to hide it from the Midianites. And the angel of the LORD appeared unto him, and said unto him: "The LORD is with thee, thou mighty man of valour." And Gideon said unto him: "Oh, my lord, if the LORD be with us, why then is all this befallen us? and where are all His wondrous works which our fathers told us of, saying: Did not the LORD bring us up from Egypt? but now the LORD hath cast us off, and delivered us into the hand of Midian." And the LORD turned towards him, and said: "Go in this thy might, and save Israel from the hand of Midian; have not I sent thee?" And he said unto him: "Oh, my lord, wherewith shall I save Israel? behold, my family is the poorest in Manasseh,

and I am the least in my father's house." And the LORD said unto him: "Surely I will be with thee, and thou shalt smite the Midianites as one man."

And it came to pass the same night, that the LORD said unto him: "Throw down the altar of Baal that thy father hath, and cut down the Asherah that is by it; and build an altar unto the LORD thy God upon the top of this stronghold." Then Gideon took ten men of his servants, and did as the LORD had spoken unto him; and it came to pass, because he feared his father's household and the men of the city, so that he could not do it by day, that he did it by night. And when the men of the city arose early in the morning, behold, the altar of Baal was broken down, and the Asherah was cut down that was by it.

And they said one to another: "Who hath done this thing?" And when they inquired and asked, they said: "Gideon the son of Joash hath done this thing." Then the men of the city said unto Joash: "Bring out thy son, that he may die; because he hath broken down the altar of Baal, and because he hath cut down the Asherah that was by it." And Joash said unto all that stood against him: "Will ye contend for Baal? or will ye save him? he that will contend for him, shall be put to death before morning; if he be a god, let him contend for himself, because one hath broken down his altar." Therefore on that day he was called Jerubbaal (Let Baal contend), saying: "Let Baal contend against him, because he hath broken down his altar."

—Judges, Chapter 6 (1-32).

## GIDEON DEFEATS THE MIDIANITES

Now all the Midianites and the Amalekites and the children of the east assembled themselves together; and they passed over, and pitched in the valley of Jezreel. But the spirit of the LORD clothed Gideon; and he blew a horn; and Abiezer was gathered together after him. And he sent messengers throughout all Manasseh; and they also were gathered together after him; and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

And Gideon said unto God: "If Thou wilt save Israel by my hand, as Thou hast spoken, behold, I will put a fleece of wool on the threshing-floor; if there be dew on the fleece only, and it be dry upon all the ground, then shall I know that Thou wilt save Israel by my hand, as Thou hast spoken." And it was so; for he rose up early on the morrow, and pressed the fleece together, and wrung dew out of the fleece, a bowlful of water. And Gideon said unto God: "Let not Thine anger be kindled against me, and I will speak but this once: let me make trial, I pray Thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew." And God did so that night; for it was dry upon the fleece only, and there was dew on all the ground.

Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside En-harod; and the camp of Midian was on the north side of them, by Gibeath-moreh, in the valley. And the LORD said unto Gideon: "The people that are with thee are too many for Me to give the Midianites into their hand, lest Israel vaunt themselves against Me, saying: Mine own

hand hath saved me. Now therefore make proclamation in the ears of the people, saying: Whosoever is fearful and trembling, let him return and depart early from mount Gilead." And there returned of the people twenty and two thousand; and there remained ten thousand.

And the LORD said unto Gideon: "The people are yet too many; bring them down unto the water, and I will try them for thee there." So he brought down the people unto the water; and the LORD said unto Gideon: "Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink." And the number of them that lapped, putting their hand to their mouth, was three hundred men; but all the rest of the people bowed down upon their knees to drink water. And the LORD said unto Gideon: "By the three hundred men that lapped will I save you."

Then went he down with Purah his servant unto the outermost part of the armed men that were in the camp. Now the Midianites and the Amalekites and all the children of the east lay along in the valley like locusts for multitude; and their camels were without number, as the sand which is upon the sea-shore for multitude. And when Gideon was come, behold, there was a man telling a dream unto his fellow, and saying: "Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the camp of Midian, and came unto the tent, and smote it that it fell, and turned it upside down, that the tent lay flat." And his fellow answered and said: "This is nothing else save the sword of Gideon the son of Joash, a man of Israel: into his hand God hath delivered Midian, and all the host."

And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped; and he returned into the camp of Israel, and said: "Arise; for the LORD hath delivered into your hand the host of Midian." And he divided the three hundred men into three companies, and he put into the hands of all of them horns, and empty pitchers, with torches within the pitchers. And he said unto them: "Look on me, and do likewise; and, behold, when I come to the outermost part of the camp, it shall be that, as I do, so shall ye do. When I blow the horn, I and all that are with me, then blow ye the horns also on every side of all the camp, and say: For the LORD and for Gideon!"

So Gideon, and the hundred men that were with him, came unto the outermost part of the camp in the beginning of the middle watch, when they had but newly set the watch; and they blew the horns, and broke in pieces the pitchers that were in their hands. And the three companies blew the horns, and broke the pitchers, and held the torches in their left hands, and the horns in their right hands wherewith to blow; and they cried: "The sword for the LORD and for Gideon!" And they stood every man in his place round about the camp; and all the host ran; and they shouted, and fled. And the men of Israel were gathered together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after Midian.

Then the men of Israel said unto Gideon: "Rule thou over us, both thou, and thy son, and thy son's son also; for thou hast saved us out of the hand of Midian." And Gideon said unto them: "I will not rule over you, neither shall my son rule over you; the LORD shall rule over you."



So Midian was subdued before the children of Israel, and they lifted up their heads no more. And the land had rest forty years in the days of Gideon.

And Gideon had threescore and ten sons. And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father.

And it came to pass, as soon as Gideon was dead, that the children of Israel again went astray after the Baalim, and made Baal-berith their god. And the children of Israel remembered not the LORD their God, who had delivered them out of the hand of all their enemies on every side; neither showed they kindness to the house of Jerubbaal, namely Gideon, according to all the goodness which he had shown unto Israel.

—Judges, Chapters 6 (33–40), 7, 8.

### THE PARABLE OF THE TREES

AND Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and spoke with them, and with all the family of the house of his mother's father, saying: "Speak, I pray you, in the ears of all the men of Shechem: Which is better for you, that all the sons of Jerubbaal, who are threescore and ten persons, rule over you, or that one rule over you? remember also that I am your bone and your flesh." And his mother's brethren spoke of him in the ears of all the men of Shechem all these words; and their hearts inclined to follow Abimelech; for they said: "He is our brother." And they gave him threescore and ten pieces of silver out of the house of Baal-berith, wherewith Abimelech hired vain and light fellows, who followed him. And he went unto his father's house at Ophrah, and slew his brethren the sons of

Jerubbaal, being threescore and ten persons. But Jotham the youngest son of Jerubbaal was left; for he hid himself.

And all the men of Shechem assembled themselves together, and all Beth-millo, and went and made Abimelech king, by the terebinth of the pillar that was in Shechem. And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them: "Hearken unto me, ye men of Shechem, that God may hearken unto you. The trees went forth on a time to anoint a king over them; and they said unto the olive-tree: Reign thou over us. But the olive-tree said unto them: Should I leave my fatness, seeing that by me they honour God and man, and go to hold sway over the trees? And the trees said to the fig-tree: Come thou, and reign over us. But the fig-tree said unto them: Should I leave my sweetness, and my good fruitage, and go to hold sway over the trees? And the trees said unto the vine: Come thou, and reign over us. And the vine said unto them: Should I leave my wine, which cheereth God and man, and go to hold sway over the trees? Then said all the trees unto the bramble: Come thou, and reign over us. And the bramble said unto the trees: If in truth ye anoint me king over you, then come and take refuge in my shadow; and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

"Now therefore, if ye have dealt truly and uprightly, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands—for my father fought for you, and adventured his life, and delivered you out of the hand of Midian; and ye are

risen up against my father's house this day, and have slain his sons, threescore and ten persons, and have made Abimelech king over the men of Shechem, because he is your brother—then rejoice ye in Abimelech, and let him also rejoice in you. But if not, let fire come out from Abimelech, and devour the men of Shechem, and Beth-millo; and let fire come out from the men of Shechem, and from Beth-millo, and devour Abimelech." And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

And Abimelech was prince over Israel three years. And God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech; that the violence done to the threescore and ten sons of Jerubbaal might come and that their blood might be laid upon Abimelech their brother, who slew them, and upon the men of Shechem, who strengthened his hands to slay his brethren.

—Judges, Chapter 9 (1-24).

## THE BIRTH OF SAMSON

AND the children of Israel again did that which was evil in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years.

And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bore not. And the angel of the LORD appeared unto the woman, and said unto her: "Behold now, thou art barren, and hast not borne; but thou shalt bear a son. Now therefore beware, I pray thee, and drink no wine nor strong drink, and eat not any unclean thing. For, lo, thou shalt bear a son; and no razor shall come

upon his head; for the child shall be a Nazirite unto God from his birth; and he shall begin to save Israel out of the hand of the Philistines." Then the woman came and told her husband.

And the woman bore a son, and called his name Samson; and the child grew, and the LORD blessed him. And the spirit of the LORD began to move him in Mahaneh-dan, between Zorah and Eshtaol.

—Judges, Chapter 13.

### SAMSON AND THE LION

AND Samson went down to Timnah, and saw a woman in Timnah of the daughters of the Philistines. And he told his father and his mother, and said: "I have seen a woman in Timnah of the daughters of the Philistines; now therefore get her for me to wife." Then his father and his mother said unto him: "Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the Philistines?" Now at that time the Philistines had rule over Israel.

Then went Samson down, and his father and his mother, to Timnah, and came to the vineyards of Timnah; and, behold, a young lion roared against him. And the spirit of the LORD came mightily upon him, and he rent him as one would have rent a kid, and he had nothing in his hand; but he told not his father or his mother what he had done. And he went down, and talked with the woman; and she pleased Samson well. And after a while he returned to take her, and he turned aside to see the carcass of the lion; and, behold, there was a swarm of bees in the body of the lion, and honey. And he scraped it out into his hands, and went on, eating

as he went, and he came to his father and mother, and gave unto them, and they did eat; but he told them not that he had scraped the honey out of the body of the lion.

And Samson made a feast; for so used the young men to do. And it came to pass, when the Philistines saw him, that they brought thirty companions to be with him. And Samson said unto them: "Let me now put forth a riddle unto you; if ye can declare it me within the seven days of the feast, and find it out, then I will give you thirty linen garments and thirty changes of raiment; but if ye cannot declare it me, then shall ye give me thirty linen garments and thirty changes of raiment." And they said unto him: "Put forth thy riddle, that we may hear it." And he said unto them: "Out of the eater came forth food, and out of the strong came forth sweetness."

And they could not in three days declare the riddle. And it came to pass on the seventh day, that they said unto Samson's wife: "Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire; have ye called us hither to impoverish us?" And Samson's wife wept before him, and said: "Thou dost but hate me, and lovest me not; thou hast put forth a riddle unto the children of my people, and wilt thou not tell it me?" And he said unto her: "Behold, I have not told it my father nor my mother, and shall I tell thee?" And she wept before him the seven days, while their feast lasted; and it came to pass on the seventh day, that he told her, because she pressed him sore; and she told the riddle to the children of her people. And the men of the city said unto him on the seventh day before the sun went down: "What is sweeter than honey? and what is stronger than a lion?" And he said

unto them. "If ye had not plowed with my heifer, ye had not found out my riddle."

And he went down to Ashkelon, and smote thirty men of them, and took their spoil, and gave the changes of raiment unto them that declared the riddle. And his anger was kindled, and he went up to his father's house. But Samson's wife was given to his companion, whom he had had for his friend.

—Judges, Chapter 14.

### SAMSON AND THE PHILISTINES

THEN the Philistines went up, and pitched in Judah, and spread themselves against Lehi. And the men of Judah said: "Why are ye come up against us?" And they said: "To bind Samson are we come up, to do to him as he hath done to us." Then three thousand men of Judah went down to the cleft of the rock of Etam, and said to Samson: "Knowest thou not that the Philistines are rulers over us? what then is this that thou hast done unto us?" And he said unto them: "As they did unto me, so have I done unto them." And they said unto him: "We are come down to bind thee, that we may deliver thee into the hand of the Philistines."

And Samson said unto them: "Swear unto me, that ye will not fall upon me yourselves." And they spoke unto him, saying: "No; but we will bind thee fast, and deliver thee into their hand; but surely we will not kill thee." And they bound him with two new ropes, and brought him up from the rock. When he came unto Lehi, the Philistines shouted as they met him; and the spirit of the LORD came mightily upon him, and the ropes that were upon his arms became as flax that was burnt with

fire, and his bands dropped from off his hands. And he found a new jawbone of an ass, and put forth his hand, and took it, and smote a thousand men therewith. And Samson said: "With the jawbone of an ass, heaps upon heaps, with the jawbone of an ass have I smitten a thousand men."

And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand; and that place was called Ramath-lehi (The hill of the jawbone).

And he judged Israel in the days of the Philistines twenty years.

And Samson went to Gaza, and it was told the Gazites, saying: "Samson is come hither." And they compassed him in, and lay in wait for him all night in the gate of the city, and were quiet all the night, saying: "Let be till morning light, then we will kill him." And Samson lay till midnight, and arose at midnight, and laid hold of the doors of the gate of the city, and the two posts, and plucked them up, bar and all, and put them upon his shoulders, and carried them up to the top of the mountain that is before Hebron.

—Judges, Chapters 15, 16 (1–3).

### DELILAH BETRAYS SAMSON

AND it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah. And the lords of the Philistines came up unto her, and said unto her: "Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him; and we will give thee every one of us eleven hundred pieces of silver."

And Delilah said to Samson: "Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee." And Samson said unto her: "If they bind me with seven fresh bowstrings that were never dried, then shall I become weak, and be as any other man." Then the lords of the Philistines brought up to her seven fresh bowstrings which had not been dried, and she bound him with them.

Now she had liers-in-wait abiding in the inner chamber. And she said unto him: "The Philistines are upon thee, Samson." And he broke the bowstrings as a string of tow is broken when it toucheth the fire. So his strength was not known. And Delilah said unto Samson: "Behold, thou hast mocked me, and told me lies; now tell me, I pray thee, wherewith thou mightest be bound." And he said unto her: "If they only bind me with new ropes wherewith no work hath been done, then shall I become weak, and be as any other man." So Delilah took new ropes, and bound him therewith, and said unto him: "The Philistines are upon thee, Samson." And the liers-in-wait were abiding in the inner chamber. And he broke them from off his arms like a thread.

And Delilah said unto Samson: "Hitherto thou hast mocked me, and told me lies; tell me wherewith thou mightest be bound." And he said unto her: "If thou weavest the seven locks of my head with the web." And she fastened it with the pin, and said unto him: "The Philistines are upon thee, Samson." And he awoke out of his sleep, and plucked away the pin of the beam, and the web. And she said unto him: "How canst thou say: 'I love thee', when thy heart is not with me? thou hast mocked me these three times, and hast not told me



wherein thy great strength lieth." And it came to pass, when she pressed him daily with her words, and urged him, that his soul was vexed unto death. And he told her all his heart, and said unto her: "There hath not come a razor upon my head; for I have been a Nazirite unto God from birth; if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man."

And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying: "Come up this once, for he hath told me all his heart." Then the lords of the Philistines came up unto her, and brought the money in their hand. And she made him sleep upon her knees; and she called for a man, and had the seven locks of his head shaven off; and she began to afflict him, and his strength went from him. And she said: "The Philistines are upon thee, Samson." And he awoke out of his sleep, and said: "I will go out as at other times, and shake myself." But he knew not that the LORD was departed from him. And the Philistines laid hold on him, and put out his eyes; and they brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison-house. Howbeit the hair of his head began to grow again after he was shaven.

—Judges, Chapter 16 (4-22).

### THE DEATH OF SAMSON

AND the lords of the Philistines gathered them together to offer a great sacrifice unto Dagon their god, and to rejoice; for they said: "Our god hath delivered Samson our enemy into our hand." And when the people saw

him, they praised their god; for they said: "Our god hath delivered into our hand our enemy, and the destroyer of our country, who hath slain many of us." And it came to pass, when their hearts were merry, that they said: "Call for Samson, that he may make us sport." And they called for Samson out of the prison-house; and he made sport before them; and they set him between the pillars.

And Samson said unto the lad that held him by the hand: "Suffer me that I may feel the pillars whereupon the house resteth, that I may lean upon them." Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport. And Samson called unto the LORD, and said: "O Lord God, remember me, I pray Thee, and strengthen me, I pray Thee, only this once, O God, that I may be this once avenged of the Philistines for my two eyes." And Samson took fast hold of the two middle pillars upon which the house rested, and leaned upon them, the one with his right hand, and the other with his left. And Samson said: "Let me die with the Philistines." And he bent with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead that he slew at his death were more than they that he slew in his life. Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the burying-place of Manoah his father.

—Judges, Chapter 16 (23–31).

## SAMUEL I א שמואל

### THE BIRTH OF SAMUEL

Now there was a certain man of Ramathaim-zophim, of the hill-country of Ephraim, and his name was Elkanah, the son of Jeroham. And he had two wives: the name of the one was Hannah, and the name of the other Peninnah; and Peninnah had children, but Hannah had no children. And this man went up out of his city from year to year to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, were there priests unto the LORD.

And it came to pass upon a day, when Elkanah sacrificed, that he gave to Peninnah his wife, and to all her sons and her daughters, portions; but unto Hannah he gave a double portion; for he loved Hannah, but the LORD had given her no children. And her rival vexed her sore, to make her fret, because the LORD had given her no children. And as he did so year by year, when she went up to the house of the LORD, so she vexed her; therefore she wept, and would not eat. And Elkanah her husband said unto her: "Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?"

So Hannah rose up after they had eaten in Shiloh, and after they had drunk—now Eli the priest sat upon his seat by the door-post of the temple of the LORD; and she was in bitterness of soul—and prayed unto the LORD, and wept sore. And she vowed a vow, and said: "O LORD of hosts, if Thou wilt indeed look on the affliction of Thy handmaid, and remember me, and not forget

Thy handmaid, but wilt give unto Thy handmaid a child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head." And it came to pass, as she prayed long before the LORD, that Eli watched her mouth. Now Hannah, she spoke in her heart; only her lips moved, but her voice could not be heard; therefore Eli thought she had been drunken. And Eli said unto her: "How long wilt thou be drunken? put away thy wine from thee."

And Hannah answered and said: "No, my lord, I am a woman of a sorrowful spirit; I have drunk neither wine nor strong drink, but I poured out my soul before the LORD. Count not thy handmaid for a wicked woman: for out of the abundance of my complaint and my vexation have I spoken hitherto." Then Eli answered and said: "Go in peace, and the God of Israel grant thy petition that thou hast asked of Him." And she said: "Let thy servant find favour in thy sight." So the woman went her way, and did eat, and her countenance was no more sad. And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah; and the LORD remembered her. And it came to pass, when the time was come about, that Hannah bore a son; and she called his name Samuel: "because I have asked him of the LORD."

And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow. But Hannah went not up; for she said unto her husband: "Until the child be weaned, when I will bring him, that he may appear before the LORD, and there abide for ever." And Elkanah her husband said unto her: "Do what seemeth thee good; tarry until thou have weaned

him; only the LORD establish His word." So the woman tarried until she weaned him. And when she had weaned him, she took him up with her, and brought him unto the house of the LORD in Shiloh; and the child was young. And when the bullock was slain, the child was brought to Eli. And she said: "Oh, my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD. For this child I prayed; and the LORD hath granted me my petition which I asked of Him; therefore I also have lent him to the LORD; as long as he liveth he is lent to the LORD." And he worshipped the LORD there.

—Samuel I, Chapter 1.

## THE SONS OF ELI

AND Elkanah went to Ramah to his house.

But Samuel ministered before the LORD, being a child, girded with a linen ephod. Moreover his mother made him a little robe, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice. And Eli would bless Elkanah and his wife, and say: "The LORD give thee children of this woman for the loan which was lent to the LORD." And they would go unto their own home. So the LORD remembered Hannah, and she bore three sons and two daughters. And the child Samuel grew before the LORD.

Now Eli was very old; and he heard all that his sons did unto all Israel. And he said unto them: "Why do ye such things? for I hear evil reports concerning you from all this people. Nay, my sons; for it is no good report which I hear the LORD's people do spread abroad. If one man sin against another, God shall judge him; but if a

man sin against the LORD, who shall entreat for him?" But they hearkened not unto the voice of their father. And the child Samuel grew on, and increased in favour both with the LORD, and also with men.

And there came a man of God unto Eli, and said unto him: "Thus saith the LORD: I said indeed that thy house, and the house of thy father, should walk before Me for ever; but now the LORD saith: Be it far from Me; for them that honour Me I will honour, and they that despise Me shall be lightly esteemed. And I will raise Me up a faithful priest, that shall do according to that which is in My heart and in My mind; and I will build him a sure house; and he shall walk before Mine anointed for ever. And it shall come to pass, that every one that is left in thy house shall come and bow down to him for a piece of silver and a loaf of bread, and shall say: Put me, I pray thee, into one of the priests' offices, that I may eat a morsel of bread."

—Samuel I, Chapter 2.

## THE CALL OF SAMUEL

AND the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; there was no frequent vision. And it came to pass at that time, when Eli was laid down in his place—now his eyes had begun to wax dim, that he could not see—and the lamp of God was not yet gone out, and Samuel was laid down to sleep in the temple of the LORD, where the ark of God was, that the LORD called Samuel; and he said: "Here am I."

And he ran unto Eli, and said: "Here am I; for thou

didst call me." And he said: "I called not; lie down again." And he went and lay down. And the LORD called Samuel yet again. And Samuel arose and went to Eli, and said: "Here am I; for thou didst call me." And he answered: "I called not, my son; lie down again." Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him. And the LORD called Samuel again the third time. And he arose and went to Eli, and said: "Here am I; for thou didst call me."

And Eli perceived that the LORD was calling the child. Therefore Eli said unto Samuel: "Go, lie down; and it shall be, if thou be called, that thou shalt say: Speak, LORD; for Thy servant heareth." So Samuel went and lay down in his place. And the LORD came, and stood, and called as at other times: "Samuel, Samuel." Then Samuel said: "Speak; for Thy servant heareth." And the LORD said to Samuel: "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all that I have spoken concerning his house, from the beginning even unto the end. For I have told him that I will judge his house for ever, for the iniquity, in that he knew that his sons did bring a curse upon themselves, and he rebuked them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be expiated with sacrifice nor offering for ever."

And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to tell Eli the vision. Then Eli called Samuel, and said: "Samuel, my son." And he said: "Here am I." And he said: "What is the thing that He hath spoken unto thee? I pray thee, hide it not from me; God do so to

thee, and more also, if thou hide any thing from me of all the things that He spoke unto thee." And Samuel told him all the words, and hid nothing from him. And he said: "It is the LORD; let Him do what seemeth Him good."

And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the LORD. And the LORD appeared again in Shiloh; for the LORD revealed Himself to Samuel in Shiloh by the word of the LORD. And the word of Samuel came to all Israel.

—Samuel I, Chapter 3.

### THE PHILISTINES DEFEAT ISRAEL

Now Israel went out against the Philistines to battle. And the Philistines put themselves in array against Israel; and when the battle was spread, Israel was smitten before the Philistines. And when the people were come into the camp, the elders of Israel said: "Wherefore hath the LORD smitten us to-day before the Philistines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that He may come among us, and save us out of the hand of our enemies." So the people sent to Shiloh, and they brought from thence the ark of the covenant of the LORD of hosts, and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang. And when the Philistines heard the noise of the shout, they said: "What meaneth the noise



of this great shout in the camp of the Hebrews?" And they knew that the ark of the LORD was come into the camp. And the Philistines were afraid, for they said: "God is come into the camp." And they said: "Woe unto us! for there was not such a thing yesterday and the day before. Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you; quit yourselves like men, and fight." And the Philistines fought, and Israel was smitten, and they fled every man to his tent; and there was a very great slaughter. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head. And when he came, lo, Eli sat upon his seat by the wayside watching; for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out. And when Eli heard the noise of the crying, he said: "What meaneth the noise of this tumult?" And the man made haste, and came and told Eli. Now Eli was ninety and eight years old; and his eyes were set, that he could not see. And the man said unto Eli: "I am he that came out of the army, and I fled to-day out of the army." And he said: "How went the matter, my son?" And he that brought the tidings answered and said: "Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken." And it came to pass, when he made mention of the ark of God, that he fell from off his seat

backward by the side of the gate, and he died; for he was an old man, and heavy. And he had judged Israel forty years.

—Samuel I, Chapter 4.

## ISRAEL DEFEATS THE PHILISTINES

AND Samuel spoke unto all the house of Israel saying: "If ye do return unto the LORD with all your heart, then put away the foreign gods and the Ashtaroth from among you, and direct your hearts unto the LORD, and serve Him only; and He will deliver you out of the hand of the Philistines." Then the children of Israel did put away the Baalim and the Ashtaroth, and served the LORD only.

And Samuel said: "Gather all Israel to Mizpah, and I will pray for you unto the LORD." And they gathered together to Mizpah, and drew water, and poured it out before the LORD, and fasted on that day, and said there: "We have sinned against the LORD." And Samuel judged the children of Israel in Mizpah.

And when the Philistines heard that the children of Israel were gathered together to Mizpah, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines. And the children of Israel said to Samuel: "Cease not to cry unto the LORD our God for us, that He save us out of the hand of the Philistines." And Samuel cried unto the LORD for Israel; and the LORD answered him. And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel; but the LORD thundered with a great thunder on that day upon

the Philistines, and discomfited them; and they were smitten down before Israel.

And the men of Israel went out of Mizpah, and pursued the Philistines, and smote them, until they came under Beth-car. Then Samuel took a stone, and set it between Mizpah and Shen, and called the name of it Eben-ezer (The stone of help), saying: "Hitherto hath the LORD helped us." So the Philistines were subdued, and they came no more within the border of Israel; and the hand of the LORD was against the Philistines all the days of Samuel. And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the border thereof did Israel deliver out of the hand of the Philistines. And there was peace between Israel and the Amorites. And Samuel judged Israel all the days of his life. And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpah; and he judged Israel in all those places. And his return was to Ramah, for there was his house; and there he judged Israel; and he built there an altar unto the LORD.

—Samuel I, Chapter 7.

### ISRAEL DESIRES A KING

AND it came to pass, when Samuel was old, that he made his sons judges over Israel. Now the name of his first-born was Joel; and the name of his second, Abijah; they were judges in Beer-sheba. And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted justice.

Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah. And they said unto him: "Behold, thou art old, and thy sons walk

not in thy ways; now make us a king to judge us like all the nations." But the thing displeased Samuel, when they said: "Give us a king to judge us." And Samuel prayed unto the LORD. And the LORD said unto Samuel: "Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected Me, that I should not be king over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, in that they have forsaken Me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice; howbeit thou shalt earnestly forewarn them, and shalt declare unto them the manner of the king that shall reign over them."

And Samuel told all the words of the LORD unto the people that asked of him a king. And he said: "This will be the manner of the king that shall reign over you: he will take your sons, and appoint them unto him, for his chariots, and to be his horsemen; and they shall run before his chariots. And he will appoint them unto him for captains of thousands, and captains of fifties; and to plow his ground, and to reap his harvest, and to make his instruments of war, and the instruments of his chariots. And he will take your daughters to be perfumers, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your flocks; and

ye shall be his servants. And ye shall cry out in that day because of your king whom ye shall have chosen you; and the LORD will not answer you in that day."

But the people refused to hearken unto the voice of Samuel; and they said: "Nay; but there shall be a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles." And the LORD said to Samuel: "Hearken unto their voice, and make them a king." And Samuel said unto the men of Israel: "Go ye every man unto his city."

—Samuel I, Chapter 8.

### SAUL MEETS SAMUEL

Now there was a man of Benjamin, whose name was Kish, a mighty man of valour. And he had a son, whose name was Saul, young and goodly, and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people. Now the asses of Kish Saul's father were lost. And Kish said to Saul his son: "Take now one of the servants with thee, and arise, go seek the asses."

And he passed through the hill-country of Ephraim, and passed through the land of Shalishah, but they found them not; then they passed through the land of Shaalim, and there they were not; and he passed through the land of the Benjamites, but they found them not. When they were come to the land of Zuph, Saul said to his servant that was with him: "Come and let us return; lest my father leave caring for the asses, and become anxious concerning us." And he said unto him: "Behold

now, there is in this city a man of God, and he is a man that is held in honour; all that he saith cometh surely to pass; now let us go thither; peradventure he can tell us concerning our journey whereon we go."

Then said Saul to his servant: "But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God; what have we?" And the servant answered Saul again, and said: "Behold, I have in my hand the fourth part of a shekel of silver, that will I give to the man of God, to tell us our way."—Beforetime in Israel, when a man went to inquire of God, thus he said: "Come and let us go to the seer"; for he that is now called a prophet was beforetime called a seer.—Then said Saul to his servant: "Well said; come, let us go." So they went unto the city where the man of God was. As they went up the ascent to the city, they found young maidens going out to draw water, and said unto them: "Is the seer here?" And they answered them, and said: "He is; behold, he is before thee; make haste now, for he is come to-day into the city; for the people have a sacrifice to-day in the high place. As soon as ye are come into the city, ye shall straightway find him, before he go up to the high place to eat; for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that are bidden. Now therefore get you up; for at this time ye shall find him." And they went up to the city; and as they came within the city, behold, Samuel came out toward them, to go up to the high place.

Now the LORD had revealed unto Samuel a day before Saul came, saying: "To-morrow about this time I will send thee a man out of the land of Benjamin, and thou

shalt anoint him to be prince over My people Israel, and he shall save My people out of the hand of the Philistines; for I have looked upon My people, because their cry is come unto Me." And when Samuel saw Saul, the LORD spoke unto him: "Behold the man of whom I said unto thee: This same shall have authority over My people." Then Saul drew near to Samuel in the gate, and said: "Tell me, I pray thee, where the seer's house is."

And Samuel answered Saul, and said: "I am the seer; go up before me unto the high place, for ye shall eat with me to-day; and in the morning I will let thee go, and will tell thee all that is in thy heart. And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And on whom is all the desire of Israel? Is it not on thee, and on all thy father's house?" And Saul answered and said: "Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou to me after this manner?"

And Samuel took Saul and his servant, and brought them into the chamber, and made them sit in the chiefest place among them that were bidden, who were about thirty persons. So Saul did eat with Samuel that day. And when they were come down from the high place into the city, he spoke with Saul upon the housetop. And they arose early; and it came to pass about the break of day, that Samuel called to Saul on the housetop, saying: "Up, that I may send thee away." And Saul arose, and they went out both of them, he and Samuel, abroad. As they were going down at the end of the city, Samuel said to Saul: "Bid the servant pass on before us"—and he

passed on—"but stand thou still at this time, that I may cause thee to hear the word of God."

—Samuel I, Chapter 9.

## SAMUEL ANOINTS SAUL

THEN Samuel took the vial of oil, and poured it upon his head, and kissed him, and said: "Is it not that the LORD hath anointed thee to be prince over His inheritance? When thou art departed from me to-day, then thou shalt find two men by the tomb of Rachel, in the border of Benjamin at Zelzah; and they will say unto thee: The asses which thou wentest to seek are found; and, lo, thy father hath left off caring for the asses, and is anxious concerning you, saying: What shall I do for my son? Then shalt thou go on forward from thence, and thou shalt come to the terebinth of Tabor, and there shall meet thee there three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine.

"And they will salute thee, and give thee two cakes of bread; which thou shalt receive of their hand. After that thou shalt come to the hill of God, where is the garrison of the Philistines; and it shall come to pass, when thou art come thither to the city, that thou shalt meet a band of prophets coming down from the high place with a psaltery, and a timbrel, and a pipe, and a harp, before them; and they will be prophesying. And the spirit of the LORD will come mightily upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And let it be, when these signs are come unto thee,



that thou do as thy hand shall find; for God is with thee. And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt-offerings, and to sacrifice sacrifices of peace-offerings; seven days shalt thou tarry, till I come unto thee, and tell thee what thou shalt do."

And it was so, that when he had turned his back to go from Samuel, God gave him another heart; and all those signs came to pass that day. And when they came thither to the hill, behold, a band of prophets met him; and the spirit of God came mightily upon him, and he prophesied among them. And it came to pass, when all that knew him beforetime saw that, behold, he prophesied with the prophets, then the people said one to another: "What is this that is come unto the son of Kish? Is Saul also among the prophets?" And one of the same place answered and said: "And who is their father?" Therefore it became a proverb: "Is Saul also among the prophets?" And when he had made an end of prophesying, he came to the high place.

And Saul's uncle said unto him and to his servant: "Whither went ye?" And he said: "To seek the asses; and when we saw that they were not found, we came to Samuel." And Saul's uncle said: "Tell me, I pray thee, what Samuel said unto you." And Saul said unto his uncle: "He told us plainly that the asses were found." But concerning the matter of the kingdom, whereof Samuel spoke, he told him not.

And Samuel called the people together unto the LORD to Mizpah. And he said unto the children of Israel: "Thus saith the LORD, the God of Israel: I brought up Israel out of Egypt, and I delivered you out of the hand

of the Egyptians, and out of the hand of all the kingdoms that oppressed you. But ye have this day rejected your God, who Himself saveth you out of all your calamities and your distresses; and ye have said unto Him: Nay, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands." So Samuel brought all the tribes of Israel near, and the tribe of Benjamin was taken. And he brought the tribe of Benjamin near by their families, and the family of the Matrites was taken; and Saul the son of Kish was taken; but when they sought him, he could not be found. Therefore they asked of the LORD further: "Is there yet a man come hither?" And the LORD answered: "Behold, he hath hid himself among the baggage." And they ran and fetched him thence; and when he stood among the people, he was higher than any of the people from his shoulders and upward. And Samuel said to all the people: "See ye him whom the LORD hath chosen, that there is none like him among all the people?" And all the people shouted, and said: "Long live the king."

Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the LORD. And Samuel sent all the people away, every man to his house. And Saul also went to his house to Gibeah; and there went with him the men of valour, whose hearts God had touched. But certain base fellows said: "How shall this man save us?" And they despised him, and brought him no present. But he was as one that held his peace.

—Samuel I, Chapter 10.

## SAUL CHOSEN KING

THEN said Samuel to the people: "Come and let us go to Gilgal, and renew the kingdom there." And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace-offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

And Samuel said unto all Israel: "Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. And now, behold, the king walketh before you; and I am old and gray-headed; and, behold, my sons are with you; and I have walked before you from my youth unto this day. Here I am; witness against me before the LORD, and before His anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? or whom have I oppressed? or of whose hand have I taken a ransom to blind mine eyes therewith? and I will restore it you." And they said: "Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand." And he said unto them: "The LORD is witness against you, and His anointed is witness this day, that ye have not found aught in my hand." And they said: "He is witness."

And Samuel said unto the people: "It is the LORD that made Moses and Aaron, and that brought your fathers up out of the land of Egypt. Now therefore stand still, that I may plead with you before the LORD concerning all the righteous acts of the LORD, which He did to you and to your fathers. When Jacob was come into Egypt, then your fathers cried unto the LORD, and the LORD sent Moses and Aaron, who brought forth your

fathers out of Egypt, and they were made to dwell in this place. But they forgot the LORD their God, and He gave them over into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.

“And they cried unto the LORD, and said: We have sinned, because we have forsaken the LORD, and have served the Baalim and the Ashtaroth; but now deliver us out of the hand of our enemies, and we will serve Thee. And the LORD sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelt in safety. And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me: Nay, but a king shall reign over us; when the LORD your God was your king. Now therefore behold the king whom ye have chosen, and whom ye have asked for; and, behold, the LORD hath set a king over you. If ye will fear the LORD, and serve Him, and hearken unto His voice, and not rebel against the commandment of the LORD, and both ye and also the king that reigneth over you be followers of the LORD your God—; but if ye will not hearken unto the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, and against your fathers.

“Now therefore stand still and see this great thing, which the LORD will do before your eyes. Is it not wheat harvest to-day? I will call unto the LORD, that He may send thunder and rain; and ye shall know and see that your wickedness is great, which ye have done in the

sight of the LORD, in asking you a king." So Samuel called unto the LORD; and the LORD sent thunder and rain that day; and all the people greatly feared the LORD and Samuel. And all the people said unto Samuel: "Pray for thy servants unto the LORD thy God, that we die not; for we have added unto all our sins this evil, to ask us a king."

And Samuel said unto the people: "Fear not; ye have indeed done all this evil; yet turn not aside from following the LORD, but serve the LORD with all your heart; and turn ye not aside; for then should ye go after vain things which cannot profit nor deliver, for they are vain. For the LORD will not forsake His people for His great name's sake; because it hath pleased the LORD to make you a people unto Himself. Moreover as for me, far be it from me that I should sin against the LORD in ceasing to pray for you; but I will instruct you in the good and the right way. Only fear the LORD, and serve Him in truth with all your heart; for consider how great things He hath done for you. But if ye shall still do wickedly, ye shall be swept away, both ye and your king."

—Samuel I, Chapters 11 (14, 15), 12.

## THE PHILISTINES THREATEN ISRAEL

AND Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmas and in the mount of Beth-el, and a thousand were with Jonathan in Gibeath-benjamin; and the rest of the people he sent every man to his tent. And Jonathan smote the garrison of the Philistines that was in Geba, and the Philistines heard of it. And Saul blew the horn throughout all the land, saying: "Let the Hebrews hear." And

all Israel heard say that Saul had smitten the garrison of the Philistines, and that Israel also had made himself odious with the Philistines. And the people were gathered together after Saul to Gilgal.

And the Philistines assembled themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea-shore in multitude; and they came up, and pitched in Michmas, eastward of Beth-aven. When the men of Israel saw that they were in a strait—for the people were distressed—then the people did hide themselves in caves, and in thickets, and in rocks, and in holds, and in pits. Now some of the Hebrews had gone over the Jordan to the land of Gad and Gilead; but as for Saul, he was yet in Gilgal, and all the people followed him trembling.

And Samuel arose, and got him up from Gilgal unto Gibeath-benjamin. And Saul numbered the people that were present with him, about six hundred men. And Saul, and Jonathan his son, and the people that were present with them, abode in Gibeath-benjamin; but the Philistines encamped in Michmas. And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way that leadeth to Ophrah, unto the land of Shual; and another company turned the way to Beth-horon; and another company turned the way of the border that looketh down upon the valley of Zeboim toward the wilderness.

Now there was no smith found throughout all the land of Israel; for the Philistines said: "Lest the Hebrews make them swords or spears"; but all the Israelites went down to the Philistines, to sharpen every man his plow-

share, and his coulter, and his axe, and his mattock. So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan; but with Saul and with Jonathan his son was there found. And the garrison of the Philistines went out unto the pass of Michmas.

—Samuel I, Chapter 13.

### JONATHAN SURPRISES THE PHILISTINES

Now it fell upon a day, that Jonathan the son of Saul said unto the young man that bore his armour: "Come and let us go over to the Philistines' garrison, that is on yonder side." But he told not his father. And Saul tarried in the uttermost part of Gibeah under the pomegranate-tree which is in Migron; and the people that were with him were about six hundred men. And the people knew not that Jonathan was gone. And between the passes, by which Jonathan sought to go over unto the Philistines' garrison, there was a rocky crag on the one side, and a rocky crag on the other side. The one crag rose up on the north in front of Michmas, and the other on the south in front of Geba.

And Jonathan said to the young man that bore his armour: "Come and let us go over unto the garrison of these Philistines; it may be that the LORD will work for us; for there is no restraint to the LORD to save by many or by few." And his armour-bearer said unto him: "Do all that is in thy heart; turn thee, behold I am with thee according to thy heart." Then said Jonathan: "Behold, we will pass over unto the men, and we will disclose ourselves unto them. If they say thus unto us: 'Tarry until

we come to you'; then we will stand still in our place, and will not go up unto them. But if they say thus: 'Come up unto us'; then we will go up; for the LORD hath delivered them into our hand; and this shall be the sign unto us." And both of them disclosed themselves unto the garrison of the Philistines; and the Philistines said: "Behold Hebrews coming forth out of the holes where they hid themselves." And the men of the garrison spoke to Jonathan and his armour-bearer, and said: "Come up to us, and we will show you a thing." And Jonathan said unto his armour-bearer: "Come up after me; for the LORD hath delivered them into the hand of Israel."

And Jonathan climbed up upon his hands and upon his feet, and his armour-bearer after him; and they fell before Jonathan; and his armour-bearer slew them after him. And that first slaughter, which Jonathan and his armour-bearer made, was about twenty men. And there was a trembling in the camp in the field, and among all the people; the garrison, and the spoilers, they also trembled; and the earth quaked; so it grew into a terror from God. And the watchmen of Saul in Gibeath-benjamin looked; and, behold, the multitude melted away, and they went hither and thither.

Then said Saul unto the people that were with him: "Number now, and see who is gone from us." And when they had numbered, behold, Jonathan and his armour-bearer were not there. And Saul and all the people that were with him were gathered together, and came to the battle; and, behold, every man's sword was against his fellow, and there was a very great discomfiture. Now the Hebrews that were with the Philistines as beforetime, and that went up with them into the camp round about;



even they also turned to be with the Israelites that were with Saul and Jonathan. Likewise all the men of Israel that had hid themselves in the hill-country of Ephraim, when they heard that the Philistines fled, even they also followed hard after them in the battle. So the LORD saved Israel that day; and the battle passed on as far as Beth-aven.

So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines; and whithersoever he turned himself, he put them to the worse. And he did valiantly, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them. And there was sore war against the Philistines all the days of Saul; and when Saul saw any mighty man, or any valiant man, he took him unto him.

—Samuel I, Chapter 14.

## SAMUEL ANOINTS DAVID KING

THEN came the word of the LORD unto Samuel, saying: "It repenteth Me that I have set up Saul to be king; for he is turned back from following Me, and hath not performed My commandments." And it grieved Samuel; and he cried unto the LORD all night.

And the LORD said unto Samuel: "How long wilt thou mourn for Saul, seeing I have rejected him from being king over Israel? fill thy horn with oil, and go, I will send thee to Jesse the Beth-lehemite; for I have provided Me a king among his sons." And Samuel did that which the LORD spoke, and came to Beth-lehem. And

the elders of the city came to meet him trembling, and said: "Comest thou peaceably?" And he said: "Peaceably; I am come to sacrifice unto the LORD; sanctify yourselves, and come with me to the sacrifice." And he sanctified Jesse and his sons, and called them to the sacrifice. And it came to pass, when they were come, that he beheld Eliab, and said: "Surely the LORD's anointed is before Him." But the LORD said unto Samuel: "Look not on his countenance, or on the height of his stature; because I have rejected him; for it is not as man seeth: for man looketh on the outward appearance, but the LORD looketh on the heart."

Then Jesse called Abinadab, and made him pass before Samuel. And he said: "Neither hath the LORD chosen this." Then Jesse made Shammah to pass by. And he said: "Neither hath the LORD chosen this." And Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse: "The LORD hath not chosen these." And Samuel said unto Jesse: "Are here all thy children?" And he said: "There remaineth yet the youngest, and, behold, he keepeth the sheep." And Samuel said unto Jesse: "Send and fetch him; for we will not sit down till he come hither." And he sent, and brought him in. Now he was ruddy, and withal of beautiful eyes, and goodly to look upon. And the LORD said: "Arise, anoint him; for this is he." Then Samuel took the horn of oil, and anointed him in the midst of his brethren; and the spirit of the LORD came mightily upon David from that day forward. So Samuel rose up, and went to Ramah.

—Samuel I, Chapters 15 (10–11), 16 (1–13).

## DAVID PLAYS THE HARP BEFORE SAUL

NOW the spirit of the LORD had departed from Saul, and an evil spirit from the LORD terrified him. And Saul's servants said unto him: "Behold now, an evil spirit from God terrifieth thee. Let our lord now command thy servants, that are before thee, to seek out a man who is a skilful player on the harp; and it shall be, when the evil spirit from God cometh upon thee, that he shall play with his hand, and thou shalt be well." And Saul said unto his servants: "Provide me now a man that can play well, and bring him to me."

Then answered one of the young men, and said: "Behold, I have seen a son of Jesse the Beth-lehemite, that is skilful in playing, and a mighty man of valour, and a man of war, and prudent in affairs, and a comely person, and the LORD is with him." Wherefore Saul sent messengers unto Jesse, and said: "Send me David thy son, who is with the sheep." And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul. And David came to Saul, and stood before him; and he loved him greatly; and he became his armour-bearer. And Saul sent to Jesse, saying: "Let David, I pray thee, stand before me; for he hath found favour in my sight." And it came to pass, when the evil spirit from God was upon Saul, that David took the harp, and played with his hand; so Saul found relief, and it was well with him, and the evil spirit departed from him.

—Samuel I, Chapter 16 (14–23).

## GOLIATH CHALLENGES ISRAEL'S ARMY

Now the Philistines gathered together their armies to battle, and they were gathered together at Socoh, which belongeth to Judah, and pitched between Socoh and Azekah, in Ephes-dammim. And Saul and the men of Israel were gathered together, and pitched in the vale of Elah, and set the battle in array against the Philistines. And the Philistines stood on the mountain on the one side, and Israel stood on the mountain on the other side; and there was a valley between them. And there went out a champion from the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. And he had a helmet of brass upon his head, and he was clad with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a javelin of brass between his shoulders. And the shaft of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron; and his shield-bearer went before him.

And he stood and cried unto the armies of Israel, and said unto them: "Why do ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and kill me, then will we be your servants; but if I prevail against him, and kill him, then shall ye be our servants, and serve us." And the Philistine said: "I do taunt the armies of Israel this day; give me a man, that we may fight together." And when Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

And the three eldest sons of Jesse had gone after Saul to the battle; and the names of his three sons that went

to the battle were Eliab the first-born, and next unto him Abinadab, and the third Shammah. And David was the youngest; and the three eldest followed Saul.—Now David went to and fro from Saul to feed his father's sheep at Beth-lehem.—And the Philistine drew near morning and evening, and presented himself forty days.

And Jesse said unto David his son: "Take now for thy brethren an ephah of this parched corn, and these ten loaves, and carry them quickly to the camp to thy brethren. And bring these ten cheeses unto the captain of their thousand, and to thy brethren shalt thou bring greetings, and take their pledge; now Saul, and they, and all the men of Israel, are in the vale of Elah, fighting with the Philistines." And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the barricade, as the host which was going forth to the fight shouted for the battle. And Israel and the Philistines put the battle in array, army against army.

And David left his baggage in the hand of the keeper of the baggage, and ran to the army, and came and greeted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the ranks of the Philistines, and spoke according to the same words; and David heard them. And all the men of Israel, when they saw the man, fled from him, and were sore afraid. And the men of Israel said: "Have ye seen this man that is come up? surely to taunt Israel is he come up; and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel."

And David spoke to the men that stood by him, saying: "What shall be done to the man that killeth this Philistine, and taketh away the taunt from Israel?" And the people answered him after this manner, saying: "So shall it be done to the man that killeth him." And Eliab his eldest brother heard when he spoke unto the men; and Eliab's anger was kindled against David, and he said: "Why art thou come down? and with whom hast thou left those few sheep in the wilderness? I know thy presumptuousness, and the naughtiness of thy heart; for thou art come down that thou mightest see the battle." And David said: "What have I now done? Was it not but a word?" And he turned away from him toward another, and spoke after the same manner; and the people answered him after the former manner.

—Samuel I, Chapter 17 (1–30).

## DAVID DEFEATS GOLIATH

AND when the words were heard which David spoke, they rehearsed them before Saul; and he was taken to him. And David said to Saul: "Let no man's heart fail within him; thy servant will go and fight with this Philistine." And Saul said to David: "Thou art not able to go against this Philistine to fight with him; for thou art but a youth, and he a man of war from his youth." And David said unto Saul: "Thy servant kept his father's sheep; and when there came a lion, or a bear, and took a lamb out of the flock, I went out after him, and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant smote both the lion and the bear; and this Philistine shall be as one of them, seeing

he hath taunted the armies of the living God." And David said: "The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine."

And Saul said unto David: "Go, and the LORD shall be with thee." And Saul clad David with his apparel, and he put a helmet of brass upon his head, and he clad him with a coat of mail. And David girded his sword upon his apparel, and he essayed to go, but could not; for he had not tried it. And David said unto Saul: "I cannot go with these; for I have not tried them." And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in the shepherd's bag which he had, even in his scrip; and his sling was in his hand; and he drew near to the Philistine.

And the Philistine came nearer and nearer unto David; and the man that bore the shield went before him. And when the Philistine looked about, and saw David, he disdained him; for he was but a youth, and ruddy, and withal of a fair countenance. And the Philistine said unto David: "Am I a dog, that thou comest to me with staves?" And the Philistine cursed David by his god. And the Philistine said to David: "Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field." Then said David to the Philistine: "Thou comest to me with a sword, and with a spear, and with a javelin; but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast taunted. This day will the LORD deliver thee into my hand; and I will smite thee, and take thy head from off thee; and I will give the carcasses of the host of the

Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel; and that all this assembly may know that the LORD saveth not with sword and spear; for the battle is the LORD's, and He will give you into our hand."

And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hastened, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slung it, and smote the Philistine in his forehead; and the stone sank into his forehead, and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. And David ran, and stood over the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw that their mighty man was dead, they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou comest to Gai, and to the gates of Ekron. And the children of Israel returned from chasing after the Philistines, and they despoiled their camp.

—Samuel I, Chapter 17 (31–53).

## SAUL'S JEALOUSY OF DAVID

AND it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let



him go no more home to his father's house. Then Jonathan made a covenant with David, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his apparel, even to his sword, and to his bow, and to his girdle. And David went out; whithersoever Saul sent him, he had good success; and Saul set him over the men of war; and it was good in the sight of all the people, and also in the sight of Saul's servants.

And it came to pass as they came, when David returned from the slaughter of the Philistine, that the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with timbrels, with joy, and with three-stringed instruments. And the women sang one to another in their play, and said:

"Saul hath slain his thousands, and David his ten thousands."

And Saul was very wroth, and this saying displeased him; and he said: "They have ascribed unto David ten thousands, and to me they have ascribed but thousands; and all he lacketh is the kingdom!" And Saul eyed David from that day and forward.

And it came to pass on the morrow, that an evil spirit from God came mightily upon Saul, and he raved in the midst of the house; and David played with his hand, as he did day by day; and Saul had his spear in his hand. And Saul cast the spear; for he said: "I will smite David even to the wall." And David stepped aside out of his presence twice. And Saul was afraid of David, because the LORD was with him, and was departed from Saul. Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came

in before the people. And David had great success in all his ways; and the LORD was with him. And when Saul saw that he had great success, he stood in awe of him. But all Israel and Judah loved David; for he went out and came in before them.

And Michal Saul's daughter loved David; and they told Saul, and the thing pleased him. And Saul said: "I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him." Wherefore Saul said to David: "Thou shalt this day be my son-in-law." And Saul commanded his servants: "Speak with David secretly, and say: Behold, the king hath delight in thee, and all his servants love thee; now therefore be the king's son-in-law." And Saul's servants spoke those words in the ears of David. And David said: "Seemeth it to you a light thing to be the king's son-in-law, seeing that I am a poor man, and lightly esteemed?" And the servants of Saul told him, saying: "On this manner spoke David."

And Saul said: "Thus shall ye say to David: The king desireth not any dowry, but a hundred of the Philistines, to be avenged of the king's enemies." For Saul thought to make David fall by the hand of the Philistines. And when his servants told David these words, it pleased David well to be the king's son-in-law. And David arose and went, he and his men, and slew of the Philistines two hundred men. And Saul gave him Michal his daughter to wife. And Saul saw and knew that the LORD was with David; and Michal Saul's daughter loved him. And Saul was yet the more afraid of David; and Saul was David's enemy continually.

Then the princes of the Philistines went forth; and it

came to pass, as often as they went forth, that David prospered more than all the servants of Saul; so that his name was much set by.

—Samuel I, Chapter 18.

### SAUL SEEKS DAVID'S LIFE

AND Saul spoke to Jonathan his son, and to all his servants, that they should slay David; but Jonathan Saul's son delighted much in David. And Jonathan told David, saying: "Saul my father seeketh to slay thee; now therefore, I pray thee, take heed to thyself in the morning, and abide in a secret place, and hide thyself. And I will go out and stand beside my father in the field where thou art, and I will speak with my father of thee; and if I see aught, I will tell thee."

And Jonathan spoke good of David unto Saul his father, and said unto him: "Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his work hath been very good towards thee; for he put his life in his hand, and smote the Philistine, and the LORD wrought a great victory for all Israel; thou sawest it, and didst rejoice; wherefore then wilt thou sin against innocent blood, to slay David without a cause?" And Saul hearkened unto the voice of Jonathan; and Saul swore: "As the LORD liveth, he shall not be put to death." And Jonathan called David, and Jonathan told him all those things. And Jonathan brought David to Saul, and he was in his presence, as beforetime.

And there was war again; and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled before him. And an evil spirit from the LORD was upon Saul, as he sat in his house with

his spear in his hand; and David was playing with his hand. And Saul sought to smite David even to the wall with the spear; but he slipped away out of Saul's presence, and he smote the spear into the wall; and David fled, and escaped that night. And Saul sent messengers unto David's house, to watch him, and to slay him in the morning; and Michal David's wife told him, saying: "If thou save not thy life to-night, to-morrow thou shalt be slain." So Michal let David down through the window; and he went, and fled, and escaped. Now David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth. And it was told Saul, saying: "Behold, David is at Naioth in Ramah." And Saul sent messengers to take David.

—Samuel I, Chapter 19.

### JONATHAN'S FRIENDSHIP FOR DAVID

AND DAVID fled from Naioth in Ramah, and came and said before Jonathan: "What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?" And he said unto him: "Far from it; thou shalt not die; behold, my father doeth nothing either great or small, but that he discloseth it unto me; and why should my father hide this thing from me? it is not so." And David swore moreover, and said: "Thy father knoweth well that I have found favour in thine eyes; and he saith: Let not Jonathan know this, lest he be grieved; but truly as the LORD liveth, and as thy soul liveth, there is but a step between me and death."

Then said Jonathan unto David: "What doth thy soul desire, that I should do it for thee?" And David said

unto Jonathan: "Behold, to-morrow is the new moon, when I should sit with the king to eat; so let me go, that I may hide myself in the field unto the third day at even. If thy father miss me at all, then say: David earnestly asked leave of me that he might run to Beth-lehem his city; for it is the yearly sacrifice there for all the family. If he say thus: It is well; thy servant shall have peace; but if he be wroth, then know that evil is determined by him. Therefore deal kindly with thy servant; for thou hast brought thy servant into a covenant of the LORD with thee; but if there be in me iniquity, slay me thyself; for why shouldst thou bring me to thy father?" And Jonathan said: "Far be it from thee; for if I should at all know that evil were determined by my father to come upon thee, then would not I tell it thee?" Then said David to Jonathan: "Who shall tell me if perchance thy father answer thee roughly?" And Jonathan said unto David: "Come and let us go out into the field." And they went out both of them into the field.

And Jonathan said unto David: "When I have sounded my father about this time to-morrow, or the third day, behold, if there be good toward David, shall I not then send unto thee, and disclose it unto thee? The LORD do so to Jonathan, and more also, should it please my father to do thee evil, if I disclose it not unto thee, and send thee away, that thou mayest go in peace; and the LORD be with thee, as He hath been with my father. And thou shalt not only while yet I live show me the kindness of the LORD, that I die not; but also thou shalt not cut off thy kindness from my house for ever; no, not when the LORD hath cut off the enemies of David every one from the face of the earth." So Jonathan made a covenant

with the house of David. And Jonathan caused David to swear again, for the love that he had to him; for he loved him as he loved his own soul.

And Jonathan said unto him: "To-morrow is the new moon; and thou wilt be missed, because thy seat will be empty. And in the third day thou shalt hide thyself well, and remain by the stone Ezel. And I will shoot three arrows to the side-ward, as though I shot at a mark. And, behold, I will send the lad: Go, find the arrows. If I say unto the lad: 'Behold, the arrows are on this side of thee'; take them, and come; for there is peace to thee and no hurt, as the LORD liveth. But if I say thus unto the boy: 'Behold, the arrows are beyond thee'; go thy way; for the LORD hath sent thee away. And as touching the matter which I and thou have spoken of, behold, the LORD is between me and thee for ever."

So David hid himself in the field; and when the new moon was come, the king sat him down to the meal to eat. And the king sat upon his seat, as at other times, even upon the seat by the wall; and Jonathan stood up, and Abner sat by Saul's side; but David's place was empty. Nevertheless Saul spoke not any thing that day; for he thought: "Something hath befallen him." And it came to pass on the morrow after the new moon, which was the second day, that David's place was empty; and Saul said unto Jonathan his son: "Wherefore cometh not the son of Jesse to the meal, neither yesterday, nor to-day?" And Jonathan answered Saul: "David earnestly asked leave of me to go to Beth-lehem; and he said: Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me; and now, if I have found favour in thine eyes, let me get away, I

pray thee, and see my brethren. Therefore he is not come unto the king's table."

Then Saul's anger was kindled against Jonathan, and he said unto him: "Thou son of perverse rebellion, do not I know that thou hast chosen the son of Jesse to thine own shame. For as long as the son of Jesse liveth upon the earth, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he deserveth to die." And Jonathan answered Saul his father, and said unto him: "Wherefore should he be put to death? what hath he done?" And Saul cast his spear at him to smite him; whereby Jonathan knew that it was determined of his father to put David to death. So Jonathan arose from the table in fierce anger, and did eat no food the second day of the month; for he was grieved for David, and because his father had put him to shame.

And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. And he said unto his lad: "Run, find now the arrows which I shoot." And as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said: "Is not the arrow beyond thee?" And Jonathan cried after the lad: "Make speed, hasten, stay not." And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not any thing; only Jonathan and David knew the matter.

And Jonathan gave his weapons unto his lad, and said unto him: "Go, carry them to the city." And as

soon as the lad was gone, David arose out of a place toward the South, and fell on his face to the ground, and bowed down three times; and they kissed one another, and wept one with another, until David exceeded. And Jonathan said to David: "Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying: The LORD shall be between me and thee, and between my seed and thy seed, for ever." And he arose and departed; and Jonathan went into the city.

—Samuel I, Chapter 20.

### DAVID FLEES FROM SAUL

THEN came David to Nob to Ahimelech the priest; and Ahimelech came to meet David trembling, and said unto him: "Why art thou alone, and no man with thee?" And David said unto Ahimelech the priest: "The king hath commanded me a business, and hath said unto me: Let no man know any thing of the business whereabout I send thee, and what I have commanded thee; and the young men have I appointed to such and such a place. Now therefore what is under thy hand? five loaves of bread? give them in my hand, or whatsoever there is present." So the priest gave him holy bread.

Now a certain man of the servants of Saul was there that day, and his name was Doeg the Edomite, the chiefest of the herdmen that belonged to Saul.—And David said unto Ahimelech: "And is there peradventure here under thy hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste." And the priest said: "The sword of Goliath the Philistine, whom thou slewest in the vale of Elah, behold, it is here wrapped in a cloth



behind the ephod; if thou wilt take that, take it; for there is no other save that here." And David said: "There is none like that; give it me."

And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath. And the servants of Achish said unto him: "Is not this David the king of the land? Did they not sing one to another of him in dances, saying: Saul hath slain his thousands, and David his ten thousands?"

And David laid up these words in his heart, and was sore afraid of Achish the king of Gath. And he changed his demeanour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard. Then said Achish unto his servants: "Lo, when ye see a man that is mad, wherefore do ye bring him to me? Do I lack madmen, that ye have brought this fellow to play the madman in my presence? shall this fellow come into my house?"

—Samuel I, Chapter 21.

## DOEG THE EDMITE

DAVID therefore departed thence, and escaped to the cave of Adullam; and when his brethren and all his father's house heard it, they went down thither to him. And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became captain over them; and there were with him about four hundred men.

And David went thence to Mizpeh of Moab; and he said unto the king of Moab: "Let my father and my

mother, I pray thee, come forth, and be with you, till I know what God will do for me." And he brought them before the king of Moab; and they dwelt with him all the while that David was in the stronghold. And the prophet Gad said unto David: "Abide not in the stronghold; depart, and get thee into the land of Judah." Then David departed and came into the forest of Hereth.

And Saul heard that David was discovered, and the men that were with him; now Saul was sitting in Gibeah, under the tamarisk-tree in Ramah, with his spear in his hand, and all his servants were standing about him. And Saul said unto his servants that stood about him: "Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, will he make you all captains of thousands and captains of hundreds; that all of you have conspired against me, and there was none that disclosed it to me when my son made a league with the son of Jesse, and there is none of you that is sorry for me, or discloseth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?" Then answered Doeg the Edomite, who was set over the servants of Saul, and said: "I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub. And he inquired of the LORD for him, and gave him victuals, and gave him the sword of Goliath the Philistine."

Then the king sent to call Ahimelech the priest, and all his father's house, the priests that were in Nob; and they came all of them to the king. And Saul said: "Hear now, thou son of Ahitub." And he answered: "Here I am, my lord." And Saul said unto him: "Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast inquired

of God for him, that he should rise against me, to lie in wait, as at this day?" Then Ahimelech answered the king, and said: "And who among all thy servants is so trusted as David, who is the king's son-in-law, and giveth heed unto thy bidding, and is honourable in thy house? Have I to-day begun to inquire of God for him? be it far from me; let not the king impute any thing unto his servant, nor to all the house of my father; for thy servant knoweth nothing of all this, less or more."

And the king said: "Thou shalt surely die, Ahimelech, thou, and all thy father's house." And the king said unto the guard that stood about him: "Turn, and slay the priests of the LORD; because their hand also is with David, and because they knew that he fled, and did not disclose it to me." But the servants of the king would not put forth their hand to fall upon the priests of the LORD. And the king said to Doeg: "Turn thou, and fall upon the priests." And Doeg the Edomite turned, and he fell upon the priests, and he slew on that day fourscore and five persons that did wear a linen ephod. And Nob, the city of the priests, smote he with the edge of the sword. And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David. And Abiathar told David that Saul had slain the LORD's priests. And David said unto Abiathar: "I knew on that day, when Doeg the Edomite was there, that he would surely tell Saul; I have brought about the death of all the persons of thy father's house. Abide thou with me, fear not; for he that seeketh my life seeketh thy life; for with me thou shalt be in safeguard."

—Samuel I, Chapter 22.

## DAVID ESCAPES FROM SAUL

AND they told David, saying: "Behold, the Philistines are fighting against Keilah, and they rob the threshing-floors." And David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and slew them with a great slaughter. So David saved the inhabitants of Keilah.

And it was told Saul that David was come to Keilah. And Saul said: "God hath delivered him into my hand; for he is shut in, by entering into a town that hath gates and bars." And Saul summoned all the people to war, to go down to Keilah, to besiege David and his men. Then David and his men, who were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbore to go forth.

And David abode in the wilderness in the strongholds, and remained in the hill-country in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand. And David saw that Saul was come out to seek his life; and David was in the wilderness of Ziph in the wood. And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God. And he said unto him: "Fear not; for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth." And they two made a covenant before the LORD; and David abode in the wood, and Jonathan went to his house.

Then came up the Ziphites to Saul to Gibeah, saying: "Doth not David hide himself with us in the strongholds

in the wood, in the hill of Hachilah, which is on the south of Jeshimon? Now therefore, O king, come down, according to all the desire of thy soul to come down; and our part shall be to deliver him up into the king's hand." And Saul said: "Blessed be ye of the LORD; for ye have had compassion on me. Go, I pray you, make yet more sure, and know and see his place where his haunt is, and who hath seen him there; for it is told me that he dealeth very subtly. See therefore, and take knowledge of all the lurking-places where he hideth himself, and come ye back to me with the certainty, and I will go with you; and it shall come to pass, if he be in the land, that I will search him out among all the thousands of Judah." And they arose, and went to Ziph before Saul; but David and his men were in the wilderness of Maon.

And Saul and his men went to seek him. And they told David; wherefore he came down to the rock, and abode in the wilderness of Maon. And when Saul heard that, he pursued after David in the wilderness of Maon. And Saul went on this side of the mountain, and David and his men on that side of the mountain; and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them. But there came a messenger unto Saul, saying: "Haste thee, and come; for the Philistines have made a raid upon the land." So Saul returned from pursuing after David, and went against the Philistines; therefore they called that place Sela-hammahlekoth (The rock of divisions).

And David went up from thence, and dwelt in the strongholds of En-gedi.

—Samuel I, Chapter 23.

## DAVID SPARES SAUL'S LIFE

AND it came to pass, when Saul was returned from following the Philistines, that it was told him, saying: "Behold, David is in the wilderness of En-gedi." Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats. And he came to the sheepcotes by the way, where was a cave; and Saul went in to cover his feet. Now David and his men were sitting in the innermost parts of the cave. And the men of David said unto him: "Behold the day in which the LORD hath said unto thee: Behold, I will deliver thine enemy into thy hand, and thou shalt do to him as it shall seem good unto thee." Then David arose, and cut off the skirt of Saul's robe privily. And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt. And he said unto his men: "The LORD forbid it me, that I should do this thing unto my lord, the LORD's anointed, to put forth my hand against him, seeing he is the LORD's anointed." So David checked his men with these words, and suffered them not to rise against Saul. And Saul rose up out of the cave, and went on his way.

David also arose afterward, and went out of the cave, and cried after Saul, saying: "My lord the king." And when Saul looked behind him, David bowed with his face to the earth, and prostrated himself. And David said to Saul: "Wherefore hearkenest thou to men's words, saying: Behold, David seeketh thy hurt? Behold, this day thine eyes have seen how that the LORD had delivered thee to-day into my hand in the cave; and some bade me kill thee; but mine eye spared thee; and I said: I will not put forth my hand against my lord; for he is the

LORD's anointed. Moreover, my father, see, yea, see the skirt of thy robe in my hand; for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in my hand, and I have not sinned against thee, though thou layest wait for my soul to take it. The LORD judge between me and thee, and the LORD avenge me of thee; but my hand shall not be upon thee. As saith the proverb of the ancients: Out of the wicked cometh forth wickedness; but my hand shall not be upon thee. After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea. The LORD therefore be judge, and give sentence between me and thee, and see, and plead my cause, and deliver me out of thy hand."

And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said: "Is this thy voice, my son David?" And Saul lifted up his voice, and wept. And he said to David: "Thou art more righteous than I; for thou hast rendered unto me good, whereas I have rendered unto thee evil. And thou hast declared this day how that thou hast dealt well with me; forasmuch as when the LORD had delivered me up into thy hand, thou didst not kill me. For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that which thou hast done unto me this day. And now, behold, I know that thou shalt surely be king, and that the kingdom of Israel shall be established in thy hand. Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house." And David swore unto Saul. And Saul went home; but David and his men got them up unto the stronghold.

—Samuel I, Chapter 24.

## DAVID WEDS ABIGAIL

AND Samuel died; and all Israel gathered themselves together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran.

And there was a man in Maon, whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats; and he was shearing his sheep in Carmel. Now the name of the man was Nabal; and the name of his wife Abigail; and the woman was of good understanding, and beautiful, but the man was churlish and evil in his doings. And David heard in the wilderness that Nabal was shearing his sheep. And David sent ten young men, and David said unto the young men: "Get you up to Carmel, and go to Nabal, and greet him in my name; and thus ye shall say: All hail! and peace be both unto thee, and peace be to thy house, and peace be unto all that thou hast. And now I have heard that thou hast shearers; thy shepherds have now been with us, and we did them no hurt, neither was there aught missing unto them, all the while they were in Carmel. Ask thy young men, and they will tell thee; wherefore let the young men find favour in thine eyes; for we come on a good day; give, I pray thee, whatsoever cometh to thy hand, unto thy servants, and to thy son David."

And when David's young men came, they spoke to Nabal according to all those words in the name of David, and ceased. And Nabal answered David's servants, and said: "Who is David? and who is the son of Jesse? there are many servants now-a-days that break away every



man from his master; shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men of whom I know not whence they are?" So David's young men turned on their way, and went back, and came and told him according to all these words. And David said unto his men: "Gird ye on every man his sword." And they girded on every man his sword; and David also girded on his sword; and there went up after David about four hundred men; and two hundred abode by the baggage.

But one of the young men told Abigail, Nabal's wife, saying: "Behold, David sent messengers out of the wilderness to salute our master; and he flew upon them. But the men were very good unto us, and we were not hurt, neither missed we any thing, as long as we went with them, when we were in the fields; they were a wall unto us both by night and by day, all the while we were with them keeping the sheep. Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his house; for he is such a base fellow, that one cannot speak to him."

Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and a hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses. And she said unto her young men: "Go on before me; behold, I come after you." But she told not her husband Nabal. And it was so, as she rode on her ass, and came down by the covert of the mountain, that, behold, David and his men came down towards her; and she met them.—Now David had said: "Surely in vain have I kept all that this fellow hath in the wilderness, so

that nothing was missed of all that pertained unto him; and he hath returned me evil for good."

And when Abigail saw David, she made haste, and alighted from her ass, and fell before David on her face, and bowed down to the ground. And she fell at his feet, and said: "Upon me, my lord, upon me be the iniquity; and let thy handmaid, I pray thee, speak in thine ears, and hear thou the words of thy handmaid. Let not my lord, I pray thee, regard this base fellow, even Nabal; for as his name is, so is he: Nabal (Churl) is his name, and churlishness is with him; but I thy handmaid saw not the young men of my lord, whom thou didst send."

And David said to Abigail: "Blessed be the LORD, the God of Israel, who sent thee this day to meet me; and blessed be thy discretion, and blessed be thou, that hast kept me this day from bloodguiltiness, and from finding redress for myself with mine own hand. For in very deed, as the LORD, the God of Israel, liveth, who hath withholden me from hurting thee, except thou hadst made haste and come to meet me, surely there had not been left unto Nabal by the morning light so much as one. So David received of her hand that which she had brought him; and he said unto her: "Go up in peace to thy house; see, I have hearkened to thy voice."

And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken; wherefore she told him nothing, until the morning light. And it came to pass in the morning, when the wine was gone out of Nabal, that his wife told him these things, and his heart died within him, and he became as a stone.

And it came to pass about ten days after, that Nabal died.

And when David heard that Nabal was dead, he said: "The evil-doing of Nabal hath the LORD returned upon his own head." And David sent and spoke concerning Abigail, to take her to him to wife. And when the servants of David were come to Abigail to Carmel, they spoke unto her, saying: "David hath sent us unto thee, to take thee to him to wife." And she arose, and bowed down with her face to the earth. And Abigail hastened, and arose, and rode upon an ass, with five damsels of hers that followed her; and she went after the messengers of David, and became his wife.

—Samuel I, Chapter 25.

### DAVID AGAIN SPARES SAUL'S LIFE

AND the Ziphites came unto Saul to Gibeah, saying: "Doth not David hide himself in the hill of Hachilah, which is before Jeshimon?" Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph. And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness. David therefore sent out spies, and understood that Saul was come of a certainty. And David arose, and came to the place where Saul had pitched; and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host; and Saul lay within the barricade, and the people pitched round about him.

Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying: "Who will go down with me to Saul to the camp?" And Abishai said: "I will go down with thee." So David and Abishai came to the people by night; and, behold, Saul lay sleeping within the barricade, with his spear stuck in the ground at his head; and Abner and the people lay round about him. Then said Abishai to David: "God hath delivered up thine enemy into thy hand this day; now therefore let me smite him, I pray thee, with the spear to the earth at one stroke, and I will not smite him the second time."

And David said to Abishai: "Destroy him not; for who can put forth his hand against the LORD's anointed, and be guiltless?" And David said: "As the LORD liveth, nay, but the LORD shall smite him; or his day shall come to die; or he shall go down into battle, and be swept away. The LORD forbid it me, that I should put forth my hand against the LORD's anointed; but now take, I pray thee, the spear that is at his head, and the cruse of water, and let us go." So David took the spear and the cruse of water from Saul's head; and they got them away, and no man saw it, nor knew it, neither did any awake; for they were all asleep; because a deep sleep from the LORD was fallen upon them.

Then David went over to the other side, and stood on the top of the mountain afar off; a great space being between them. And David cried to the people, and to Abner the son of Ner, saying: "Answerest thou not, Abner?" Then Abner answered and said: "Who art thou that criest to the king?" And David said to Abner: "Art not thou a valiant man? and who is like to thee in

Israel? wherefore then hast thou not kept watch over thy lord the king? for there came one of the people in to destroy the king thy lord. This thing is not good that thou hast done. As the LORD liveth, ye deserve to die, because ye have not kept watch over your lord, the LORD's anointed. And now, see, where the king's spear is, and the cruse of water that was at his head."

And Saul knew David's voice, and said: "Is this thy voice, my son David?" And David said: "It is my voice, my lord, O king." And he said: "Wherefore doth my lord pursue after his servant? for what have I done? or what evil is in my hand? Now therefore, I pray thee, let my lord the king hear the words of his servant. If it be the LORD that hath stirred thee up against me, let Him accept an offering; but if it be the children of men, cursed be they before the LORD; for they have driven me out this day that I should not cleave unto the inheritance of the LORD, saying: Go, serve other gods. Now therefore, let not my blood fall to the earth away from the presence of the LORD; for the king of Israel is come out to seek a single flea, as when one doth hunt a partridge in the mountains."

Then said Saul: "I have sinned; return, my son David; for I will no more do thee harm, because my life was precious in thine eyes this day; behold, I have played the fool and erred exceedingly." And David answered and said: "Behold the king's spear! let then one of the young men come over and fetch it. And the LORD will render to every man his righteousness and his faithfulness; forasmuch as the LORD delivered thee into my hand to-day, and I would not put forth my hand against the LORD's anointed. And, behold, as thy life

was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let Him deliver me out of all tribulation." Then Saul said to David: "Blessed be thou, my son David; thou shalt both do mightily, and shalt surely prevail." So David went his way, and Saul returned to his place.

And David said in his heart: "I shall now be swept away one day by the hand of Saul; there is nothing better for me than that I should escape into the land of the Philistines; and Saul will despair of me, to seek me any more in all the borders of Israel; so shall I escape out of his hand." And David arose, and passed over, he and the six hundred men that were with him, unto Achish the son of Maach, king of Gath. And David dwelt with Achish at Gath, he and his men, every man with his household. And it was told Saul that David was fled to Gath; and he sought no more again for him. And David said unto Achish: "If now I have found favour in thine eyes, let them give me a place in one of the cities in the country, that I may dwell there; for why should thy servant dwell in the royal city with thee?" Then Achish gave him Ziklag that day.

And the number of the days that David dwelt in the country of the Philistines was a full year and four months. And David and his men went up, and made a raid upon the Geshurites, and the Gittites, and the Amalekites. And David smote the land, and he returned, and came to Achish. And Achish said: "Whither have ye made a raid to-day?" And David said: "Against the South of Judah, and against the South of the Jerahmeelites, and against the South of the Kenites." And Achish believed David, saying: "He hath made his people Israel utterly

to abhor him; therefore he shall be my servant for ever." And it came to pass in those days, that the Philistines gathered their hosts together for warfare, to fight with Israel. And Achish said unto David: "Know thou assuredly, that thou shalt go out with me in the host, thou and thy men."

—Samuel I, Chapters 26, 27, 28 (1).

### SAUL AND THE WITCH OF EN-DOR

Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that divined by a ghost or a familiar spirit out of the land. And the Philistines gathered themselves together, and came and pitched in Shunem; and Saul gathered all Israel together, and they pitched in Gilboa. And when Saul saw the host of the Philistines, he was afraid, and his heart trembled greatly. And when Saul inquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants: "Seek me a woman that divineth by a ghost, that I may go to her, and inquire of her." And his servants said to him: "Behold, there is a woman that divineth by a ghost at En-dor."

And Saul disguised himself, and put on other raiment, and went, he and two men with him, and they came to the woman by night; and he said: "Divine unto me, I pray thee, by a ghost, and bring me up whomsoever I shall name unto thee." And the woman said unto him: "Behold, thou knowest what Saul hath done, how he hath cut off those that divine by a ghost or a familiar spirit out of the land; wherefore then layest thou a snare for my life, to cause me to die?" And Saul swore to her

by the LORD, saying: "As the LORD liveth, there shall no punishment happen to thee for this thing."

Then said the woman: "Whom shall I bring up unto thee?" And he said: "Bring me up Samuel." And when the woman saw Samuel, she cried with a loud voice; and the woman spoke to Saul, saying: "Why hast thou deceived me? for thou art Saul." And the king said unto her: "Be not afraid; for what seest thou?" And the woman said unto Saul: "I see a godlike being coming up out of the earth." And he said unto her: "What form is he of?" And she said: "An old man cometh up; and he is covered with a robe." And Saul perceived that it was Samuel, and he bowed with his face to the ground, and prostrated himself.

And Samuel said to Saul: "Why hast thou disquieted me, to bring me up?" And Saul answered: "I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams; therefore I have called thee, that thou mayest make known unto me what I shall do." And Samuel said: "Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine adversary? And the LORD hath wrought for Himself, as He spoke by me; and the LORD hath rent the kingdom out of thy hand, and given it to thy neighbour, even to David. Moreover the LORD will deliver Israel also with thee into the hand of the Philistines; and to-morrow shalt thou and thy sons be with me; the LORD will deliver the host of Israel also into the hand of the Philistines."

Then Saul fell straightway his full length upon the earth, and was sore afraid, because of the words of Samuel;



and there was no strength in him; for he had eaten no bread all the day, nor all the night. And the woman came unto Saul, and saw that he was sore affrighted, and said unto him: "Behold, thy handmaid hath hearkened unto thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me. Now therefore, I pray thee, hearken thou also unto the voice of thy handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way." But he refused, and said: "I will not eat." But his servants, together with the woman, urged him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed. And the woman had a fatted calf in the house; and she made haste, and killed it; and she took flour, and kneaded it, and did bake unleavened bread thereof; and she brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

—Samuel I, Chapter 28 (3-25).

### THE PHILISTINES SUSPECT DAVID

Now the Philistines gathered together all their hosts to Aphek; and the Israelites pitched by the fountain which is in Jezreel. And the lords of the Philistines passed on by hundreds, and by thousands; and David and his men passed on in the rearward with Achish. Then said the princes of the Philistines: "What do these Hebrews here?" And Achish said unto the princes of the Philistines: "Is not this David, the servant of Saul the king of Israel, who hath been with me these days, and I have found no fault in him since he fell away unto me unto this day?" But the princes of the Philistines

were wroth with him; and the princes of the Philistines said unto him: "Make the man return, that he may go back to his place where thou hast appointed him, and let him not go down with us to battle, lest in the battle he become an adversary to us; for wherewith should this fellow reconcile himself unto his lord? should it not be with the heads of these men? Is not this David, of whom they sang one to another in dances, saying: Saul hath slain his thousands, and David his ten thousands?"

Then Achish called David, and said unto him: "As the LORD liveth, thou hast been upright, and thy going out and thy coming in with me in the host is good in my sight; for I have not found evil in thee since the day of thy coming unto me unto this day; nevertheless the lords favour thee not. Wherefore now return, and go in peace, that thou displease not the lords of the Philistines." And David said unto Achish: "But what have I done? and what hast thou found in thy servant so long as I have been before thee unto this day, that I may not go and fight against the enemies of my lord the king?"

And Achish answered and said to David: "I know that thou art good in my sight, as an angel of God; notwithstanding the princes of the Philistines have said: He shall not go up with us to the battle. Wherefore now rise up early in the morning with the servants of thy lord that are come with thee; and as soon as ye are up early in the morning, and have light, depart." So David rose up early, he and his men, to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.

—Samuel I, Chapter 29.

## SAUL AND JONATHAN FALL IN BATTLE

Now the Philistines fought against Israel, and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Malchi-shua, the sons of Saul. And the battle went sore against Saul, and the archers overtook him; and he was in great anguish by reason of the archers. Then said Saul to his armour-bearer: "Draw thy sword, and thrust me through therewith; lest these Philistines come and thrust me through, and make a mock of me." But his armour-bearer would not; for he was sore afraid. Therefore Saul took his sword, and fell upon it.

And when his armour-bearer saw that Saul was dead, he likewise fell upon his sword, and died with him. So Saul died, and his three sons, and his armour-bearer, and all his men, that same day together. And when the men of Israel that were on the other side of the valley, and they that were beyond the Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa. And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to carry the tidings unto the house of their idols, and to the people. And they put his armour in the house of the Ashtaroth; and they fastened his body to the wall of Beth-shan. And when the inhabitants of Jabesh-gilead heard concerning

him that which the Philistines had done to Saul, all the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Bethshan; and they came to Jabesh, and burnt them there. And they took their bones, and buried them under the tamarisk-tree in Jabesh, and fasted seven days.

—Samuel I, Chapter 31.

## SAMUEL II ב שמואל

### DAVID'S LAMENT

AND it came to pass after the death of Saul, and David abode in Ziklag, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head; and so it was, when he came to David, that he fell to the earth, and prostrated himself. And David said unto him: "From whence comest thou?" And he said unto him: "Out of the camp of Israel am I escaped." And David said unto him: "How went the matter? I pray thee, tell me." And he answered: "The people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also."

And David said unto the young man that told him: "How knowest thou that Saul and Jonathan his son are dead?" And the young man that told him said: "As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and the horsemen pressed hard upon him. And when he looked behind him, he saw me, and called unto me. And I answered: Here am I. And he said unto me: Who art thou? And I answered him: I am an Amalekite. And he said unto me: Stand, I pray thee, beside me, and slay me, for the agony hath taken hold of me; because my life is just yet in me. So I stood beside him, and slew him, because I was sure that he could not live after that he was fallen; and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord."

Then David took hold on his clothes, and rent them; and likewise all the men that were with him. And they wailed, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword. And David said unto the young man that told him: "Whence art thou?" And he answered: "I am the son of an Amalekite stranger." And David said unto him: "How wast thou not afraid to put forth thy hand to destroy the LORD's anointed?" And David called one of the young men, and said: "Go near, and fall upon him." And he smote him that he died. And David said unto him: "Thy blood be upon thy head; for thy mouth hath testified against thee, saying: I have slain the LORD's anointed."

And David lamented with this lamentation over Saul and over Jonathan his son, and said:

Thy beauty, O Israel, upon thy high places is slain!  
How are the mighty fallen!

Tell it not in Gath, publish it not in the streets of Ashkelon; lest the daughters of the Philistines rejoice, lest the daughters of the Philistines triumph.

Ye mountains of Gilboa, let there be no dew nor rain upon you, neither fields of choice fruits; for there the shield of the mighty was vilely cast away, the shield of Saul, not anointed with oil. From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

Saul and Jonathan, the lovely and the pleasant in their lives, even in their death they were not divided; they were swifter than eagles, they were stronger than lions.

Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put ornaments of gold upon your apparel. How are the mighty fallen in the midst of the battle!

Jonathan upon thy high places is slain! I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me; wonderful was thy love to me, passing the love of women.

How are the mighty fallen, and the weapons of war perished!

—Samuel II, Chapter 1.

## DAVID SETTLES IN HEBRON

AND it came to pass after this, that David inquired of the LORD, saying: "Shall I go up into any of the cities of Judah?" And the LORD said unto him: "Go up." And David said: "Whither shall I go up?" And He said: "Unto Hebron." So David went up thither, and his men that were with him did David bring up, every man with his household; and they dwelt in the cities of Hebron. And the men of Judah came, and they there anointed David king over the house of Judah.

And they told David, saying: "The men of Jabesh-gilead were they that buried Saul." And David sent messengers unto the men of Jabesh-gilead, and said unto them: "Blessed be ye of the LORD, that ye have shown this kindness unto your lord, even unto Saul, and have buried him. And now the LORD show kindness and truth unto you; and I also will requite you this kindness, because ye have done this thing. Now therefore let your hands be strong, and be ye valiant; for Saul your lord is

dead, and also the house of Judah have anointed me king over them."

Now Abner the son of Ner, captain of Saul's host, had taken Ish-bosheth the son of Saul, and brought him over to Mahanaim; and he made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel. Ish-bosheth Saul's son was forty years old when he began to reign over Israel, and he reigned two years. But the house of Judah followed David. And the time that David was king in Hebron over the house of Judah was seven years and six months.

—Samuel II, Chapter 2 (1-11).

### DAVID, ABNER, AND ISH-BOSHETH

Now there was long war between the house of Saul and the house of David; and David waxed stronger and stronger, but the house of Saul waxed weaker and weaker. And unto David were sons born in Hebron; and his first-born was Amnon; and his second, Chileab; and the third, Absalom; and the fourth, Adonijah; and the fifth, Shephatiah; and the sixth, Ithream; these were born to David in Hebron.

And Abner the son of Ner, captain of Saul's host, had communication with the elders of Israel, saying: "In times past ye sought for David to be king over you; now then do it; for the LORD hath spoken of David, saying: By the hand of My servant David I will save My people Israel out of the hand of the Philistines, and out of the hand of all their enemies." And Abner also spoke in the ears of Benjamin; and Abner went also to speak in the



ears of David in Hebron all that seemed good to Israel, and to the whole house of Benjamin.

So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that were with him a feast. And Abner said unto David: "I will arise and go, and will gather all Israel unto my lord the king, that they may make a covenant with thee, and that thou mayest reign over all that thy soul desireth." And David sent Abner away; and he went in peace.

And, behold, the servants of David and Joab came from a foray, and brought in a great spoil with them; but Abner was not with David in Hebron; for he had sent him away, and he was gone in peace. When Joab and all the host that was with him were come, they told Joab, saying: "Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace." Then Joab came to the king, and said: "What hast thou done? behold, Abner came unto thee; why is it that thou hast sent him away, and he is quite gone? Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doest." And when Joab was come out from David, he sent messengers after Abner, and they brought him back from Bor-sirah; but David knew it not.

And when Abner was returned to Hebron, Joab took him aside into the midst of the gate to speak with him quietly, and smote him there in the groin, that he died. And afterward when David heard it, he said: "I and my kingdom are guiltless before the LORD for ever from the blood of Abner the son of Ner; let it fall upon the head of Joab, and upon all his father's house." So Joab and

Abishai his brother slew Abner, because he had killed their brother Asahel at Gibeon in the battle.

And David said to Joab, and to all the people that were with him: "Rend your clothes, and gird you with sackcloth, and wail before Abner." And king David followed the bier. And they buried Abner in Hebron; and the king lifted up his voice, and wept at the grave of Abner; and all the people wept. And the king lamented for Abner, and said:

"Should Abner die as a churl dieth? Thy hands were not bound, nor thy feet put into fetters; as a man falleth before the children of iniquity, so didst thou fall."

And all the people wept again over him. And all the people came to cause David to eat bread while it was yet day; but David swore, saying: "God do so to me, and more also, if I taste bread, or aught else, till the sun be down." And all the people took notice of it, and it pleased them; whatsoever the king did, pleased all the people. So all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner. And the king said unto his servants: "Know ye not that there is a prince and a great man fallen this day in Israel? And I am this day weak, and just anointed king; and these men the sons of Zeruiah are too hard for me; the LORD reward the evil-doer according to his wickedness."

And when Saul's son heard that Abner was dead in Hebron, his hands became feeble, and all the Israelites were affrighted. And Saul's son had two men that were captains of bands; the name of the one was Baanah, and the name of the other Rechab, the sons of Rimmon the Beerothite, of the children of Benjamin. And the sons

of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, as he took his rest at noon. And they came thither into the midst of the house, and they smote him in the groin; and Rechab and Baanah his brother escaped.

And they brought the head of Ish-bosheth unto David to Hebron, and said to the king: "Behold the head of Ish-bosheth the son of Saul thine enemy, who sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed." And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them: "As the LORD liveth, who hath redeemed my soul out of all adversity, when one told me, saying: Behold, Saul is dead, and he was in his own eyes as though he brought good tidings, I took hold of him, and slew him in Ziklag, instead of giving a reward for his tidings. How much more, when wicked men have slain a righteous person in his own house upon his bed, shall I not now require his blood of your hand, and take you away from the earth?" And David commanded his young men, and they slew them. But they took the head of Ish-bosheth, and buried it in the grave of Abner in Hebron.

—Samuel II, Chapters 3, 4.

## DAVID'S UNITED KINGDOM

THEN came all the tribes of Israel to David unto Hebron, and spoke, saying: "Behold, we are thy bone and thy flesh. In times past, when Saul was king over us, it was thou that didst lead out and bring in Israel; and the LORD said to thee: Thou shalt feed My people Israel, and thou shalt be prince over Israel." So all the

elders of Israel came to the king to Hebron; and king David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel.

David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah. And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, who spoke unto David, saying: "Thou shalt not come in hither." Nevertheless David took the stronghold of Zion; the same is the city of David. And David dwelt in the stronghold, and called it the city of David. And David waxed greater and greater; for the LORD, the God of hosts, was with him.

And Hiram king of Tyre sent messengers to David, and cedar-trees, and carpenters, and masons; and they built David a house. And David perceived that the Lord had established him king over Israel, and that He had exalted his kingdom for His people Israel's sake.

—Samuel II, Chapter 5 (1-12).

## DAVID PLANS TO BUILD THE TEMPLE

AND it came to pass, when the king dwelt in his house, and the LORD had given him rest from all his enemies round about, that the king said unto Nathan the prophet: "See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains." And Nathan said to the king: "Go, do all that is in thy heart; for the LORD is with thee." And it came to pass the same night, that the word of the LORD came unto Nathan, saying: "Go and tell My servant David: Thus saith the LORD: Shalt thou build Me a house for Me to dwell in? for I have not

dwelt in a house since the day that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. In all places wherein I have walked among all the children of Israel, spoke I a word with any of the tribes of Israel, whom I commanded to feed My people Israel, saying: Why have ye not built Me a house of cedar?

"Now therefore thus shalt thou say unto My servant David: Thus saith the LORD of hosts: I took thee from the sheepcote, from following the sheep, that thou shouldst be prince over My people, over Israel. And I have been with thee whithersoever thou didst go, and have cut off all thine enemies from before thee; and I will make thee a great name, like unto the name of the great ones that are in the earth. And I will appoint a place for My people Israel, and will plant them, that they may dwell in their own place, and be disquieted no more; neither shall the children of wickedness afflict them any more, as at the first, even from the day that I commanded judges to be over My people Israel; and I will cause thee to rest from all thine enemies.

"Moreover the LORD telleth thee that the LORD will make thee a dynasty. When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom for ever. I will be to him for a father, and he shall be to Me for a son; if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but My mercy shall not depart from him, as I took it from Saul, whom I put away before thee. And thy house and thy kingdom shall be made sure for

ever before thee; thy throne shall be established for ever." According to all these words, and according to all this vision, so did Nathan speak unto David.

—Samuel II, Chapter 7 (1-17).

### IN MEMORY OF JONATHAN

AND David said: "Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake?" Now there was of the house of Saul a servant whose name was Ziba, and they called him unto David; and the king said unto him: "Art thou Ziba?" And he said: "Thy servant is he." And the king said: "Is there not yet any of the house of Saul, that I may show the kindness of God unto him?" And Ziba said unto the king: "Jonathan hath yet a son, who is lame on his feet." And the king said unto him: "Where is he?" And Ziba said unto the king: "Behold, he is in the house of Machir the son of Ammiel, in Lo-debar." Then king David sent, and fetched him out of the house of Machir the son of Ammiel, from Lo-debar. And Mephibosheth, the son of Jonathan, the son of Saul, came unto David, and fell on his face, and prostrated himself. And David said: "Mephibosheth!" And he answered: "Behold thy servant!" And David said unto him: "Fear not; for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually." And he bowed down, and said: "What is thy servant, that thou shouldst look upon such a dead dog as I am?"

Then the king called to Ziba, Saul's servant, and said unto him: "All that pertained to Saul and to all his house have I given unto thy master's son. And thou shalt

till the land for him, thou, and thy sons, and thy servants; and thou shalt bring in the fruits, that thy master's son may have bread to eat; but Mephibosheth thy master's son shall eat bread continually at my table." Now Ziba had fifteen sons and twenty servants. Then said Ziba unto the king: "According to all that my lord the king commandeth his servant, so shall thy servant do."

—Samuel II, Chapter 9.

### THE KING'S GREAT SIN

AND it came to pass at eventide, that David walked upon the roof of the king's house; and from the roof he saw a woman bathing; and the woman was very beautiful to look upon. And David sent and inquired after the woman. And one said: "Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite?"

And it came to pass that David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying: "Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die." And it came to pass, when Joab kept watch upon the city, that he assigned Uriah unto the place where he knew that valiant men were. And the men of the city went out, and fought with Joab; and there fell some of the people, even of the servants of David; and Uriah the Hittite died also.

Then Joab sent and told David all the things concerning the war; and he charged the messenger, saying: "When thou hast made an end of telling all the things concerning the war unto the king, it shall be that, if the king's wrath arise, and he say unto thee: Wherefore went ye so nigh unto the city to fight? knew ye not that

they would shoot from the wall? then shalt thou say: Thy servant Uriah the Hittite is dead also."

So the messenger went, and came and told David all that Joab had sent him for. And the messenger said unto David: "The men prevailed against us, and came out unto us into the field, and we were upon them even unto the entrance of the gate. And the shooters shot at thy servants from off the wall; and some of the king's servants are dead, and thy servant Uriah the Hittite is dead also." Then David said unto the messenger: "Thus shalt thou say unto Joab: Let not this thing displease thee, for the sword devoureth in one manner or another; make thy battle more strong against the city, and overthrow it; and encourage thou him."

And when the wife of Uriah heard that Uriah her husband was dead, she made lamentation for her husband. And when the mourning was past, David sent and took her home to his house, and she became his wife, and bore him a son. But the thing that David had done displeased the LORD.

—Samuel II, Chapter 11.

## THE PROPHET REBUKES THE KING

AND the LORD sent Nathan unto David. And he came unto him, and said unto him: "There were two men in one city: the one rich, and the other poor. The rich man had exceeding many flocks and herds; but the poor man had nothing, save one little ewe lamb, which he had bought and reared; and it grew up together with him, and with his children; it did eat of his own morsel, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the



rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him, but took the poor man's lamb, and dressed it for the man that was come to him." And David's anger was greatly kindled against the man; and he said to Nathan: "As the LORD liveth, the man that hath done this deserveth to die; and he shall restore the lamb fourfold, because he did this thing, and because he had no pity."

And Nathan said to David: "Thou art the man. Thus saith the LORD, the God of Israel: I anointed thee king over Israel, and I delivered thee out of the hand of Saul. Wherefore hast thou despised the word of the LORD, to do that which is evil in My sight? Uriah the Hittite thou hast smitten with the sword, and his wife thou hast taken to be thy wife, and him thou hast slain with the sword of the children of Ammon. Now therefore, the sword shall never depart from thy house; because thou hast despised Me, and hast taken the wife of Uriah the Hittite to be thy wife. And David said unto Nathan: "I have sinned against the LORD." And Nathan said unto David: "The LORD also hath put away thy sin; thou shalt not die. However, the child that is born unto thee shall surely die." And Nathan departed unto his house.

And the child that Uriah's wife bore unto David was very sick. David therefore besought God for the child; and David fasted, and as often as he went in, he lay all night upon the earth. And the elders of his house arose, and stood beside him, to raise him up from the earth; but he would not, neither did he eat bread with them. And it came to pass on the seventh

day, that the child died. And the servants of David feared to tell him that the child was dead; for they said: "Behold, while the child was yet alive, we spoke unto him, and he hearkened not unto our voice; how then shall we tell him that the child is dead, so that he do himself some harm?"

But when David saw that his servants whispered together, David perceived that the child was dead; and David said unto his servants: "Is the child dead?" And they said: "He is dead." Then David arose from the earth, and washed, and anointed himself, and changed his apparel; and he came into the house of the LORD, and worshipped; then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him: "What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread." And he said: "While the child was yet alive, I fasted and wept; for I said: Who knoweth whether the LORD will not be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he will not return to me."

And David comforted Bath-sheba his wife, and she bore a son, and called his name Solomon.

—Samuel II, Chapter 12.

## ABSALOM REBELS AGAINST DAVID

Now in all Israel there was none to be so much praised as Absalom, the son of David, for his beauty; from the sole of his foot even to the crown of his head there was no blemish in him. And when he polled his head—now it

was at every year's end that he polled it; because the hair was heavy on him, therefore he polled it—he weighed the hair of his head at two hundred shekels, after the king's weight.

And it came to pass, that Absalom prepared him a chariot and horses, and fifty men to run before him. And Absalom used to rise up early, and stand beside the way of the gate; and it was so, that when any man had a suit which should come to the king for judgment, then Absalom called unto him, and said: "Of what city art thou?" And he said: "Thy servant is of one of the tribes of Israel." And Absalom said unto him: "See, thy matters are good and right; but there is no man deputed of the king to hear thee." Absalom said moreover: "O that I were made judge in the land, that every man who hath any suit or cause might come unto me, and I would do him justice!" And it was so, that when any man came nigh to prostrate himself before him, he put forth his hand, and took hold of him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment; so Absalom stole the hearts of the men of Israel.

And it came to pass, that Absalom said unto the king: "I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron. For thy servant vowed a vow while I abode at Geshur in Aram, saying: If the LORD shall indeed bring me back to Jerusalem, then I will serve the LORD." And the king said unto him: "Go in peace." So he arose, and went to Hebron. But Absalom sent spies throughout all the tribes of Israel, saying: "As soon as ye hear the sound of the horn, then ye shall say: Absalom is king in Hebron."

And with Absalom went two hundred men out of Jerusalem, that were invited, and went in their simplicity; and they knew not any thing. And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh, while he offered the sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.

And there came a messenger to David, saying: "The hearts of the men of Israel are after Absalom." And David said unto all his servants that were with him at Jerusalem: "Arise, and let us flee; for else none of us shall escape from Absalom; make speed to depart, lest he overtake us quickly, and bring down evil upon us, and smite the city with the edge of the sword." And the king's servants said unto the king: "Behold, thy servants are ready to do whatsoever my lord the king shall choose." And the king went forth, and all his household, and all the people after him; and they tarried in Beth-merhak. And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men that came after him from Gath, passed on before the king.

Then said the king to Ittai the Gittite: "Wherefore goest thou also with us? return, and abide with the king; for thou art a foreigner, and also an exile from thine own place. Whereas thou camest but yesterday, should I this day make thee go up and down with us, seeing I go whither I may? return thou, and take back thy brethren with thee in kindness and truth." And Ittai answered the king, and said: "As the LORD liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether for death or for life, even there also

will thy servant be." And David said to Ittai: "Go and pass over." And Ittai the Gittite passed over, and all his men, and all the little ones that were with him. And all the country wept with a loud voice, as all the people passed over; and as the king passed over the brook Kidron, all the people passed over, toward the way of the wilderness.

And, lo, Zadok also came, and all the Levites with him, bearing the ark of the covenant of God; and they set down the ark of God—but Abiathar went up—until all the people had done passing out of the city. And the king said unto Zadok: "Carry back the ark of God into the city; if I shall find favour in the eyes of the LORD, He will bring me back, and show me both it, and His habitation; but if He say thus: I have no delight in thee; behold, here am I, let Him do to me as seemeth good unto Him." The king said also unto Zadok the priest: "Return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar. See, I will tarry in the plains of the wilderness, until there come word from you to announce unto me." Zadok therefore and Abiathar carried the ark of God back to Jerusalem; and they abode there.

—Samuel II, Chapters 14 (25–26), 15 (1–29).

## DAVID'S EXPERIENCES ON THE WAY

AND David went up by the ascent of the mount of Olives, and wept as he went up; and he had his head covered, and went barefoot; and all the people that were with him covered every man his head, and they went up, weeping as they went up. And one told David, saying: "Ahithophel is among the conspirators with Absalom."

And David said: "O LORD, I pray Thee, turn the counsel of Ahithophel into foolishness." And it came to pass, that when David was come to the top of the ascent, where God was wont to be worshipped, behold, Hushai the Archite came to meet him with his coat rent, and earth upon his head. And David said unto him: "If thou passest on with me, then thou wilt be a burden unto me; but if thou return to the city, and say unto Absalom: I will be thy servant, O king; as I have been thy father's servant in time past, so will I now be thy servant; then wilt thou defeat for me the counsel of Ahithophel. And hast thou not there with thee Zadok and Abiathar the priests? therefore it shall be, that what thing soever thou shalt hear out of the king's house, thou shalt tell it to Zadok and Abiathar the priests. Behold, they have there with them their two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son; and by them ye shall send unto me every thing that ye shall hear." So Hushai David's friend came into the city; and Absalom was at the point of coming into Jerusalem.

And when David was a little past the top, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and a hundred clusters of raisins, and a hundred of summer fruits, and a bottle of wine. And the king said unto Ziba: "What meanest thou by these?" And Ziba said: "The asses are for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as are faint in the wilderness may drink." And the king said: "And where is thy master's son?" And Ziba said unto the king: "Behold, he abideth at Jerusalem; for he said: To-day will the

house of Israel restore me the kingdom of my father." Then said the king to Ziba: "Behold, thine is all that pertaineth unto Mephibosheth." And Ziba said: "I prostrate myself; let me find favour in thy sight, my lord, O king."

And when king David came to Bahurim, behold, there came out thence a man of the family of the house of Saul, whose name was Shimei, the son of Gera; he came out, and kept on cursing as he came. And he cast stones at David, and at all the servants of king David; and all the people and all the mighty men were on his right hand and on his left. And thus said Shimei when he cursed: "Begone, begone, thou man of blood, and base fellow; the LORD hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son; and, behold, thou art taken in thine own mischief, because thou art a man of blood."

Then said Abishai the son of Zeruiah unto the king: "Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head." And David said to Abishai, and to all his servants: "Behold, my son, who came forth from my body, seeketh my life; how much more this Benjamite now? let him alone, and let him curse; for the LORD hath bidden him. It may be that the LORD will look on mine eye, and that the LORD will requite me good for his cursing of me this day." So David and his men went by the way; and Shimei went along on the hill-side over against him, and cursed as he went, and threw stones at him, and cast dust. And the king, and all the people that were with him, came weary; and he refreshed himself there.

And Absalom, and all the people, the men of Israel, came to Jerusalem, and Ahithophel with him. And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom: "Long live the king, long live the king." And Absalom said to Hushai: "Is this thy kindness to thy friend? why wentest thou not with thy friend?" And Hushai said unto Absalom: "Nay; but whom the LORD, and this people, and all the men of Israel have chosen, his will I be, and with him will I abide. And again, whom should I serve? should I not serve in the presence of his son? as I have served in thy father's presence, so will I be in thy presence."

Then said Absalom to Ahithophel: "Give your counsel what we shall do." Now the counsel of Ahithophel, which he counselled in those days, was as if a man inquired of the word of God; so was all the counsel of Ahithophel both with David and with Absalom.

—Samuel II, Chapters 15 (30-37), 16.

### THE COUNSEL OF HUSHAI

MOREOVER Ahithophel said unto Absalom: "Let me now choose out twelve thousand men, and I will arise and pursue after David this night; and I will come upon him while he is weary and weak-handed, and will make him afraid; and all the people that are with him shall flee; and I will smite the king only; and I will bring back all the people unto thee; when all shall have returned, save the man whom thou seekest, all the people will be in peace." And the saying pleased Absalom well, and all the elders of Israel.

Then said Absalom: "Call now Hushai the Archite also,



and let us hear likewise what he saith." And Hushai said unto Absalom: "The counsel that Ahithophel hath given this time is not good." Hushai said moreover: "Thou knowest thy father and his men, that they are mighty men, and they are embittered in their minds, as a bear robbed of her whelps in the field; and thy father is a man of war, and will not lodge with the people. Behold, he is hid now in some pit, or in some place; and it will come to pass, when they fall upon them at the first, and whosoever heareth it shall say: There is a slaughter among the people that follow Absalom; then even he that is valiant, whose heart is as the heart of a lion, will utterly melt; for all Israel knoweth that thy father is a mighty man, and they that are with him are valiant men. But I counsel that all Israel be gathered together unto thee, from Dan even to Beer-sheba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person. So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground; and of him and of all the men that are with him we will not leave so much as one. Moreover, if he withdraw himself into a city, then shall all Israel bring up ropes to that city, and we will draw it into the valley until there be not one small stone found there." And Absalom and all the men of Israel said: "The counsel of Hushai the Archite is better than the counsel of Ahithophel."

Then said Hushai unto Zadok and to Abiathar the priests: "Now therefore send quickly, and tell David, saying: Lodge not this night in the plains of the wilderness, but pass over; lest the king be swallowed up, and all the people that are with him." Now Jonathan

and Ahimaaz stayed by En-rogel; and a maid-servant used to go and tell them; and they went and told king David; for they might not be seen to come into the city. But a lad saw them, and told Absalom; and they went both of them away quickly, and came to the house of a man in Bahurim, who had a well in his court; and they went down thither.

And the woman took and spread the covering over the well's mouth, and strewed groats thereon; and nothing was known. And Absalom's servants came to the woman to the house; and they said: "Where are Ahimaaz and Jonathan?" And the woman said unto them: "They are gone over the brook of water." And when they had sought and could not find them, they returned to Jerusalem.

And it came to pass, after they were departed, that they came up out of the well, and went and told king David; and they said unto David: "Arise ye, and pass quickly over the water; for thus hath Ahithophel counselled against you." Then David arose, and all the people that were with him, and they passed over the Jordan; by the morning light there lacked not one of them that was not gone over the Jordan.

And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and got him home, unto his city, and set his house in order, and strangled himself; and he died, and was buried in the sepulchre of his father.

When David was come to Mahanaim, Absalom passed over the Jordan, he and all the men of Israel with him. And Absalom had set Amasa over the host instead of Joab. And Israel and Absalom pitched in the land of Gilead.

And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim, brought beds, and basins, and earthen vessels, and wheat, and barley, and meal, and parched corn, and beans, and lentils, and parched pulse, and honey, and curd, and sheep, and cheese of kine, for David, and for the people that were with him, to eat; for they said: "The people is hungry, and faint, and thirsty, in the wilderness."

—Samuel II, Chapter 17.

### THE DEATH OF ABSALOM

AND David numbered the people that were with him, and set captains of thousands and captains of hundreds over them. And David sent forth the people, a third part under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people: "I will surely go forth with you myself also." But the people said: "Thou shalt not go forth; for if we flee away, they will not care for us; neither if half of us die, will they care for us; but thou art worth ten thousand of us: therefore now it is better that thou be ready to succour us out of the city." And the king said unto them: "What seemeth you best I will do." And the king stood by the gate-side, and all the people went out by hundreds and by thousands. And the king commanded Joab and Abishai and Ittai, saying: "Deal gently for my sake with the young man, even with Absalom." And all the people heard when the king gave all the captains charge concerning Absalom.

So the people went out into the field against Israel; and the battle was in the forest of Ephraim. And the people of Israel were smitten there before the servants of David. For the battle was there spread over the face of all the country; and the forest devoured more people that day than the sword devoured.

And Absalom chanced to meet the servants of David. And Absalom was riding upon his mule, and the mule went under the thick boughs of a great terebinth, and his head caught hold of the terebinth, and he was taken up between the heaven and the earth; and the mule that was under him went on. And a certain man saw it, and told Joab, and said: "Behold, I saw Absalom hanging in a terebinth." And Joab said unto the man that told him: "And, behold, thou sawest it, and why didst thou not smite him there to the ground? and I would have had to give thee ten pieces of silver, and a girdle."

And the man said unto Joab: "Though I should receive a thousand pieces of silver in my hand, yet would I not put forth my hand against the king's son; for in our hearing the king charged thee and Abishai and Ittai, saying: Beware that none touch the young man Absalom. Otherwise if I had dealt falsely against mine own life—and there is no matter hid from the king—then thou thyself wouldst have stood aloof." Then said Joab: "I may not tarry thus with thee." And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the terebinth. And ten young men that bore Joab's armour compassed about and smote Absalom, and slew him.

And Joab blew the horn, and the people returned from pursuing after Israel; for Joab held back the people. And

they took Absalom, and cast him into the great pit in the forest, and raised over him a very great heap of stones; and all Israel fled every one to his tent.—Now Absalom in his life-time had taken and reared up for himself the pillar, which is in the king's dale; for he said: "I have no son to keep my name in remembrance"; and he called the pillar after his own name; and it is called Absalom's monument unto this day.

Then said Ahimaaz the son of Zadok: "Let me now run, and bear the king tidings, how that the LORD hath avenged him of his enemies." And Joab said unto him: "Thou shalt not be the bearer of tidings this day, but thou shalt bear tidings another day; but this day thou shalt bear no tidings, forasmuch as the king's son is dead." Then said Joab to the Cushite: "Go tell the king what thou hast seen." And the Cushite bowed down unto Joab, and ran. Then said Ahimaaz the son of Zadok yet again to Joab: "But come what may, let me, I pray thee, also run after the Cushite." And Joab said: "Wherefore wilt thou run, my son, seeing that thou wilt have no reward for the tidings?" "But come what may," said he, "I will run." And he said unto him: "Run." Then Ahimaaz ran by the way of the Plain, and overran the Cushite.  
—Samuel II, Chapter 18 (1-23).

## KING DAVID GRIEVES FOR ABSALOM

Now David sat between the two gates; and the watchman went up to the roof of the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. And the watchman cried, and told the king. And the king said: "If he be alone, there is tidings in his mouth." And he came apace, and drew near. And the

watchman saw another man running; and the watchman called unto the porter, and said: "Behold another man running alone." And the king said: "He also bringeth tidings." And the watchman said: "I think the running of the foremost is like the running of Ahimaaz the son of Zadok." And the king said: "He is a good man, and cometh with good tidings."

And Ahimaaz called, and said unto the king: "All is well." And he bowed down before the king with his face to the earth, and said: "Blessed be the LORD thy God, who hath delivered up the men that lifted up their hand against my lord the king." And the king said: "Is it well with the young man Absalom?" And Ahimaaz answered: "When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was." And the king said: "Turn aside, and stand here." And he turned aside, and stood still.

And, behold, the Cushite came; and the Cushite said: "Tidings for my lord the king; for the LORD hath avenged thee this day of all them that rose up against thee." And the king said unto the Cushite: "Is it well with the young man Absalom?" And the Cushite answered: "The enemies of my lord the king, and all that rise up against thee to do thee hurt, be as that young man is."

And the king was much moved, and went up to the chamber over the gate, and wept; and as he went, thus he said: "O my son Absalom, my son, my son Absalom! would I had died for thee, O Absalom, my son, my son!"

And it was told Joab: "Behold, the king weepeth and mourneth for Absalom." And the victory that day was turned into mourning unto all the people; for the people heard say that day: "The king grieveth for his son."

And the people got them by stealth that day into the city, as people that are ashamed steal away when they flee in battle. And the king covered his face, and the king cried with a loud voice: "O my son Absalom, O Absalom, my son, my son!" And Joab came into the house to the king, and said: "Thou hast shamed this day the faces of all thy servants, who this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives; in that thou lovest them that hate thee, and hatest them that love thee. For thou hast declared this day, that princes and servants are nought unto thee; for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well. Now therefore arise, go forth, and speak to the heart of thy servants; for I swear by the LORD, if thou go not forth, there will not tarry a man with thee this night; and that will be worse unto thee than all the evil that hath befallen thee from thy youth until now." Then the king arose, and sat in the gate. And they told unto all the people, saying: "Behold, the king doth sit in the gate"; and all the people came before the king.

—Samuel II, Chapters 18 (24–32), 19 (1–9).

## DAVID'S RETURN TO JERUSALEM

Now Israel had fled every man to his tent. And all the people were at strife throughout all the tribes of Israel, saying: "The king delivered us out of the hand of our enemies, and he saved us out of the hand of the Philistines; and now he is fled out of the land from Absalom. And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back?"

And king David sent to Zadok and to Abiathar the priests, saying: "Speak unto the elders of Judah, saying: Why are ye the last to bring the king back to his house?"—For the speech of all Israel was come to the king, to bring him to his house.—"Ye are my brethren, ye are my bone and my flesh; wherefore then should ye be the last to bring back the king? And say ye to Amasa: Art thou not my bone and my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab." And he bowed the heart of all the men of Judah, even as the heart of one man; so that they sent unto the king: "Return thou, and all thy servants."

So the king returned, and came to the Jordan. And Judah came to Gilgal, to go to meet the king, to bring the king over the Jordan. And Shimei the son of Gera, the Benjamite, who was of Bahurim, made haste and came down with the men of Judah to meet king David. And there were a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him. And they rushed into the Jordan before the king. And the ferry-boat passed to and fro to bring over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, when he would go over the Jordan. And he said unto the king: "Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did iniquitously the day that my lord the king went out of Jerusalem, that the king should take it to his heart. For thy servant doth know that I have sinned; therefore, behold, I am come this day the first of all the house of Joseph to go down to meet my lord the king."



But Abishai the son of Zeruiah answered and said: "Shall not Shimei be put to death for this, because he cursed the LORD's anointed?" And David said: "What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel?" And the king said unto Shimei: "Thou shalt not die." And the king swore unto him.

—Samuel II, Chapter 19 (10-24).

### DAVID REMEMBERS KINDNESSES

AND Mephibosheth the son of Saul came down to meet the king; and he had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came home in peace. And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him: "Wherefore wentest not thou with me, Mephibosheth?" And he answered: "My lord, O king, my servant deceived me; for thy servant said: I will saddle me an ass, that I may ride thereon, and go with the king; because thy servant is lame. And he hath slandered thy servant unto my lord the king; but my lord the king is as an angel of God; do therefore what is good in thine eyes. For all my father's house were deserving of death at the hand of my lord the king; yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet? or why should I cry any more unto the king?" And the king said unto him: "Why speakest thou any more of thy matters? I say: Thou and Ziba divide the land." And Mephibosheth said unto the king: "Yea, let him take all,

forasmuch as my lord the king is come in peace unto his own house."

And Barzillai the Gileadite came down from Rogelim; and he passed on to the Jordan with the king, to bring him on the way over the Jordan. Now Barzillai was a very aged man, even fourscore years old; and he had provided the king with sustenance while he lay at Mahanaim; for he was a very great man. And the king said unto Barzillai: "Come thou over with me, and I will sustain thee with me in Jerusalem."

And Barzillai said unto the king: "How many are the days of the years of my life, that I should go up with the king unto Jerusalem? I am this day fourscore years old; can I discern between good and bad? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king? Thy servant would but just go over the Jordan with the king; and why should the king recompense it me with such a reward? Let thy servant, I pray thee, turn back, that I may die in mine own city, by the grave of my father and my mother. But behold thy servant Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee." And the king answered: "Chimham shall go over with me, and I will do to him that which shall seem good unto thee; and whatsoever thou shalt require of me, that will I do for thee." And all the people went over the Jordan, and the king went over; and the king kissed Barzillai, and blessed him; and he returned unto his own place.

—Samuel II, Chapter 19 (25-40).

ADONIJAH'S REBELLION

Now Adonijah the son of Haggith exalted himself, saying: "I will be king"; and he prepared him chariots and horsemen, and fifty men to run before him. And his father had not grieved him all his life in saying: "Why hast thou done so?" and he was also a very goodly man; and he was born after Absalom. And he conferred with Joab the son of Zeruiah, and with Abiathar the priest; and they following Adonijah helped him. But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men that belonged to David, were not with Adonijah. And Adonijah slew sheep and oxen and fatlings by the stone of Zeheleth, which is beside En-rogel; and he called all his brethren the king's sons, and all the men of Judah the king's servants; but Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

Then Nathan spoke unto Bath-sheba the mother of Solomon, saying: "Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not? Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon. Go and get thee in unto king David, and say unto him: Didst not thou, my lord, O king, swear unto thy handmaid, saying: Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign? Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words."

And Bath-sheba went in unto the king into the chamber. And Bath-sheba bowed, and prostrated herself unto the king. And the king said: "What wouldst thou?" And she said unto him: "My lord, thou didst swear by the LORD thy God unto thy handmaid: Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne. And now, behold, Adonijah reigneth; and thou, my lord the king, knowest it not. And he hath slain oxen and fatlings and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host; but Solomon thy servant hath he not called. And thou, my lord the king, the eyes of all Israel are upon thee, that thou shouldst tell them who shall sit on the throne of my lord the king after him. Otherwise it will come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders."

And, lo, while she yet talked with the king, Nathan the prophet came in. And they told the king, saying: "Behold Nathan the prophet." And when he was come in before the king, he bowed down before the king with his face to the ground. And Nathan said: "My lord, O king, hast thou said: Adonijah shall reign after me, and he shall sit upon my throne? For he is gone down this day, and hath slain oxen and fatlings and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say: Long live king Adonijah. But me, even me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called. Is this thing done by my lord the king, and thou hast not declared unto thy servant

who should sit on the throne of my lord the king after him?"

Then king David answered and said: "Call me Bathsheba." And she came into the king's presence, and stood before the king. And the king swore and said: "As the LORD liveth, who hath redeemed my soul out of all adversity, verily as I swore unto thee by the LORD, the God of Israel, saying: Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; verily so will I do this day." Then Bathsheba bowed with her face to the earth, and prostrated herself to the king, and said: "Let my lord king David live for ever."

And king David said: "Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada." And they came before the king. And the king said unto them: "Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon. And let Zadok the priest and Nathan the prophet anoint him there king over Israel; and blow ye with the horn, and say! Long live king Solomon. Then ye shall come up after him, and he shall come and sit upon my throne; for he shall be king in my stead; and I have appointed him to be prince over Israel and over Judah." And Benaiah the son of Jehoiada answered the king, and said: "Amen; so say the LORD, the God of my lord the king. As the LORD hath been with my lord the king, even so be He with Solomon, and make his throne greater than the throne of my lord king David."

—Kings I, Chapter 1 (5-37).

## SOLOMON BECOMES KING

So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon. And Zadok the priest took the horn of oil out of the Tent, and anointed Solomon. And they blew the ram's horn; and all the people said: "Long live king Solomon." And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

And Adonijah and all the guests that were with him heard it as they had made an end of eating. And when Joab heard the sound of the horn, he said: "Wherefore is the city in an uproar?"

While he yet spoke, behold, Jonathan the son of Abiathar the priest came; and Adonijah said: "Come in; for thou art a worthy man, and bringest good tidings." And Jonathan answered and said to Adonijah: "Verily our lord king David hath made Solomon king. And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites and the Pelethites, and they have caused him to ride upon the king's mule. And Zadok the priest and Nathan the prophet have anointed him king in Gihon; and they are come up from thence rejoicing, so that the city is in an uproar. This is the noise that ye have heard. And also Solomon sitteth on the throne of the kingdom. And moreover the king's servants came to bless our lord king David, saying: God make the name of Solomon better than thy name, and make his throne greater than thy throne; and the king bowed down upon the bed. And

also thus said the king: Blessed be the LORD, the God of Israel, who hath given one to sit on my throne this day, mine eyes even seeing it."

And all the guests of Adonijah were afraid, and rose up, and went every man his way. And Adonijah feared because of Solomon; and he arose, and went, and caught hold on the horns of the altar. And it was told Solomon, saying: "Behold, Adonijah feareth king Solomon; for, lo, he hath laid hold on the horns of the altar, saying: Let king Solomon swear unto me first of all that he will not slay his servant with the sword." And Solomon said: "If he shall show himself a worthy man, there shall not a hair of him fall to the earth; but if wickedness be found in him, he shall die." So king Solomon sent, and they brought him down from the altar. And he came and prostrated himself before king Solomon; and Solomon said unto him: "Go to thy house."

—Kings I, Chapter 1 (38-53).

## THE DEATH OF KING DAVID

Now the days of David drew nigh that he should die; and he charged Solomon his son, saying: "I go the way of all the earth; be thou strong therefore, and show thyself a man; and keep the charge of the LORD thy God, to walk in His ways, to keep His statutes, and His commandments, and His ordinances, and His testimonies, according to that which is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself; that the LORD may establish His word which He spoke concerning me, saying: If thy children take heed to their way, to walk before Me in truth with all their heart and with all their soul,

there shall not fail thee, said He, a man on the throne of Israel."

And David slept with his fathers, and was buried in the city of David. And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem. And Solomon sat upon the throne of David his father; and his kingdom was established firmly.

—Kings I, Chapter 2.

### SOLOMON PRAYS FOR WISDOM

AND the king went to Gibeon to sacrifice there; for that was the great high place; a thousand burnt-offerings did Solomon offer upon that altar. In Gibeon the LORD appeared to Solomon in a dream by night; and God said: "Ask what I shall give thee." And Solomon said: "Thou hast shown unto Thy servant David my father great kindness, according as he walked before Thee in truth, and in righteousness, and in uprightness of heart with Thee; and Thou hast kept for him this great kindness, that Thou hast given him a son to sit on his throne, as it is this day. And now, O LORD my God, Thou hast made Thy servant king instead of David my father; and I am but a little child; I know not how to go out or come in. And Thy servant is in the midst of Thy people which Thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give Thy servant therefore an understanding heart to judge Thy people, that I may discern between good and evil; for who is able to judge this Thy great people?"

And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him: "Because



thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern justice; behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart; so that there hath been none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honour—so that there hath not been any among the kings like unto thee—all thy days. And if thou wilt walk in My ways, to keep My statutes and My commandments, as thy father David did walk, then I will lengthen thy days.” And Solomon awoke, and, behold, it was a dream; and he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants.

—Kings I, Chapter 3 (4–15).

### SOLOMON'S JUDGMENT

THEN came there two women unto the king and stood before him. And the one woman said: “Oh, my lord, I and this woman dwell in one house. And this woman's child died in the night; because she overlay it. And she arose at midnight, and took my son from beside me, while thy handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold, it was dead; but when I had looked well at it in the morning, behold, it was not my son, whom I did bear.” And the other woman said: “Nay; but the living is my son, and the dead is

thy son." And this said: "No; but the dead is thy son, and the living is my son." Thus they spoke before the king.

Then said the king: "The one saith: This is my son that liveth, and thy son is the dead; and the other saith: Nay; but thy son is the dead, and my son is the living." And the king said: "Fetch me a sword." And they brought a sword before the king. And the king said: "Divide the living child in two, and give half to the one, and half to the other." Then spoke the woman whose the living child was unto the king, for her heart yearned upon her son, and she said: "Oh, my lord, give her the living child, and in no wise slay it." But the other said: "It shall be neither mine nor thine; divide it." Then the king answered and said: "Give her the living child, and in no wise slay it: she is the mother thereof." And all Israel heard of the judgment which the king had judged; and they feared the king; for they saw that the wisdom of God was in him, to do justice.

—Kings I, Chapter 3 (16-28).

### SOLOMON'S GLORY

AND Solomon ruled over all the kingdoms from the River unto the land of the Philistines, and unto the border of Egypt; they brought presents, and served Solomon all the days of his life; and he had peace on all sides round about him. And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beer-sheba, all the days of Solomon.

And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. And those officers provided victual for king Solomon, and for all

that came unto king Solomon's table, every man in his month; they let nothing be lacking. Barley also and straw for the horses and swift steeds brought they unto the place where it should be, every man according to his charge.

And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore. And Solomon's wisdom excelled the wisdom of all the children of the east, and all the wisdom of Egypt. For he was wiser than all men: than Ethan the Ezrahite, and Heman, and Calcol, and Darda, the sons of Mahol; and his fame was in all the nations round about. And he spoke three thousand proverbs; and his songs were a thousand and five. And he spoke of trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall; he spoke also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all peoples to hear the wisdom of Solomon, from all kings of the earth, who had heard of his wisdom.

And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father; for Hiram was ever a lover of David. And Solomon sent to Hiram, saying: "Thou knowest how that David my father could not build a house for the name of the LORD his God for the wars which were about him on every side, until the LORD put them under the soles of my feet. But now the LORD my God hath given me rest on every side; there is neither adversary, nor evil occurrence. And, behold, I purpose to build a house for the name of the LORD my God, as the LORD spoke unto David my father, saying: Thy son,

whom I will set upon thy throne in thy room, he shall build the house for My name. Now therefore command thou that they hew me cedar-trees out of Lebanon; and my servants shall be with thy servants; and I will give thee hire for thy servants according to all that thou shalt say; for thou knowest that there is not among us any that hath skill to hew timber like unto the Zidonians."

And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said: "Blessed be the LORD this day, who hath given unto David a wise son over this great people." And Hiram sent to Solomon, saying: "I have heard that which thou hast sent unto me; I will do all thy desire concerning timber of cedar, and concerning timber of cypress. My servants shall bring them down from Lebanon unto the sea; and I will make them into rafts to go by sea unto the place that thou shalt appoint me, and will cause them to be broken up there, and thou shalt receive them; and thou shalt accomplish my desire, in giving food for my household." So Hiram gave Solomon timber of cedar and timber of cypress according to all his desire. And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of beaten oil; thus gave Solomon to Hiram year by year. And the LORD gave Solomon wisdom, as He promised him; and there was peace between Hiram and Solomon; and they two made a league together.

And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home; and Adoniram was over the levy. And Solomon had three-

score and ten thousand that bore burdens, and fourscore thousand that were hewers in the mountains; besides Solomon's chief officers that were over the work, three thousand and three hundred, who bore rule over the people that wrought in the work. And the king commanded, and they quarried great stones, costly stones, to lay the foundation of the house with hewn stone. And Solomon's builders and Hiram's builders and the Gebalites did fashion them, and prepared the timber and the stones to build the house.

—Kings I, Chapter 5.

### SOLOMON BUILDS THE HOUSE OF GOD

AND it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Ziv, which is the second month, that he began to build the house of the LORD. And the word of the LORD came to Solomon, saying: "As for this house which thou art building, if thou wilt walk in My statutes, and execute Mine ordinances, and keep all My commandments to walk in them; then will I establish My word with thee, which I spoke unto David thy father; in that I will dwell therein among the children of Israel, and will not forsake My people Israel."

In the fourth year was the foundation of the house of the LORD laid, in the month Ziv. And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it. And Solomon brought in the things which

David his father had dedicated, the silver, and the gold, and the vessels, and put them in the treasuries of the house of the LORD.

—Kings I, Chapters 6, 7 (51).

## SOLOMON DEDICATES THE HOUSE OF GOD

THEN Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers' houses of the children of Israel, unto king Solomon in Jersusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion. And all the men of Israel assembled themselves unto king Solomon at the feast, in the month Ethanim, which is the seventh month. And all the elders of Israel came, and the priests took up the ark. And they brought up the ark of the LORD, and the tent of meeting, and all the holy vessels that were in the Tent; even these did the priests and the Levites bring up. And king Solomon and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

And the priests brought in the ark of the covenant of the LORD unto its place, into the Sanctuary of the house, to the most holy place, even under the wings of the cherubim. For the cherubim spread forth their wings over the place of the ark, and the cherubim covered the ark and the staves thereof above. And the staves were so long that the ends of the staves were seen from the holy place, even before the Sanctuary; but they could not be seen without; and there they are unto this day. There was nothing in the ark save the two tables of stone which

Moses put there at Horeb, when the LORD made a covenant with the children of Israel when they came out of the land of Egypt. And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD, so that the priests could not stand to minister by reason of the cloud; for the glory of the LORD filled the house of the LORD.

Then spoke Solomon:

“The LORD hath said that He would dwell in the thick darkness. I have surely built Thee a house of habitation, a place for Thee to dwell in for ever.”

And the king turned his face about, and blessed all the congregation of Israel; and all the congregation of Israel stood. And he said: “Blessed be the LORD, the God of Israel, who spoke with His mouth unto David my father, and hath with His hand fulfilled it, saying: Since the day that I brought forth My people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that My name might be there; but I chose David to be over My people Israel. Now it was in the heart of David my father to build a house for the name of the LORD, the God of Israel. But the LORD said unto David my father: Whereas it was in thy heart to build a house for My name, thou didst well that it was in thy heart; nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house for My name. And the LORD hath established His word that He spoke; for I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD, the God of Israel. And there have I set a place for the ark, wherein is the covenant of the LORD, which

He made with our fathers, when He brought them out of the land of Egypt."

—Kings I, Chapter 8 (1-21).

### SOLOMON'S PRAYER

AND Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven; and he said:

O LORD, the God of Israel, there is no God like Thee, in heaven above, or on earth beneath; who keepest covenant and mercy with Thy servants, that walk before Thee with all their heart; who hast kept with Thy servant David my father that which Thou didst promise him; yea, Thou spakest with Thy mouth, and hast fulfilled it with Thy hand, as it is this day. Now therefore, O LORD, the God of Israel, keep with Thy servant David my father that which Thou hast promised him; saying: There shall not fail thee a man in My sight to sit on the throne of Israel, if only thy children take heed to their way, to walk before Me as thou hast walked before Me. Now therefore, O God of Israel, let Thy word, I pray Thee, be verified, which Thou didst speak unto Thy servant David my father.

But will God in very truth dwell on the earth? behold, heaven and the heaven of heavens cannot contain Thee; how much less this house that I have builded! Yet have Thou respect unto the prayer of Thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer which Thy servant prayeth before Thee this day; that Thine eyes may be open toward this house night and day, even toward the place whereof Thou hast said: My name shall be there; to hearken unto



the prayer which Thy servant shall pray toward this place. And hearken Thou to the supplication of Thy servant, and of Thy people Israel, when they shall pray toward this place; yea, hear Thou in heaven Thy dwelling-place; and when Thou hearest, forgive.

If a man sin against his neighbour, and an oath be exacted of him to cause him to swear, and he come and swear before Thine altar in this house; then hear Thou in heaven, and do, and judge Thy servants, condemning the wicked, to bring his way upon his own head; and justifying the righteous, to give him according to his righteousness.

When Thy people Israel are smitten down before the enemy, when they do sin against Thee, if they turn again to Thee, and confess Thy name, and pray and make supplication unto Thee in this house; then hear Thou in heaven, and forgive the sin of Thy people Israel, and bring them back unto the land which Thou gavest unto their fathers.

When heaven is shut up, and there is no rain, when they do sin against Thee; if they pray toward this place, and confess Thy name, and turn from their sin, when Thou dost afflict them; then hear Thou in heaven, and forgive the sin of Thy servants, and of Thy people Israel, when Thou teachest them the good way wherein they should walk; and send rain upon Thy land, which Thou hast given to Thy people for an inheritance.

If there be in the land famine, if there be pestilence, if there be blasting or mildew, locust or caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be; what prayer and supplication soever be made by any man of all Thy

people Israel, who shall know every man the plague of his own heart, and spread forth his hands toward this house; then hear Thou in heaven Thy dwelling-place, and forgive, and do, and render unto every man according to all his ways, whose heart Thou knowest—for Thou, even Thou only, knowest the hearts of all the children of men—that they may fear Thee all the days that they live in the land which Thou gavest unto our fathers.

Moreover concerning the stranger that is not of Thy people Israel, when he shall come out of a far country for Thy name's sake—for they shall hear of Thy great name, and of Thy mighty hand, and of Thine outstretched arm—when he shall come and pray toward this house; hear Thou in heaven Thy dwelling-place, and do according to all that the stranger calleth to Thee for; that all the peoples of the earth may know Thy name, to fear Thee, as doth Thy people Israel, and that they may know that Thy name is called upon this house which I have built.

If Thy people go out to battle against their enemy, by whatsoever way Thou shalt send them, and they pray unto the LORD toward the city which Thou hast chosen, and toward the house which I have built for Thy name; then hear Thou in heaven their prayer and their supplication, and maintain their cause. If they sin against Thee—for there is no man that sinneth not—and Thou be angry with them, and deliver them to the enemy, so that they carry them away captive unto the land of the enemy, far off or near; yet if they shall bethink themselves in the land whither they are carried captive, and turn back, and make supplication unto Thee in the land of them that carried them captive, saying: We have sinned, and

have done iniquitously, we have dealt wickedly; if they return unto Thee with all their heart and with all their soul in the land of their enemies, who carried them captive, and pray unto Thee toward their land, which Thou gavest unto their fathers, the city which Thou hast chosen, and the house which I have built for Thy name; then hear Thou their prayer and their supplication in heaven Thy dwelling-place, and maintain their cause; and forgive Thy people who have sinned against Thee, and all their transgressions wherein they have transgressed against Thee; and give them compassion before those who carried them captive, that they may have compassion on them; for they are Thy people, and Thine inheritance, which Thou broughtest forth out of Egypt, from the midst of the furnace of iron; that Thine eyes may be open unto the supplication of Thy servant, and unto the supplication of Thy people Israel, to hearken unto them whensoever they cry unto Thee. For Thou didst set them apart from among all the peoples of the earth, to be Thine inheritance, as Thou didst speak by the hand of Moses Thy servant, when Thou broughtest our fathers out of Egypt, O Lord God.

—Kings I, Chapter 8 (22-53).

### SOLOMON BLESSES THE PEOPLE

AND it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread forth toward heaven. And he stood, and blessed all the congregation of Israel with a loud voice, saying: "Blessed be the LORD, that hath given rest unto His people Israel, according to all

that He promised; there hath not failed one word of all His good promise, which He promised by the hand of Moses His servant. The LORD our God be with us, as He was with our fathers; let Him not leave us, nor forsake us; that He may incline our hearts unto Him, to walk in all His ways, and to keep His commandments, and His statutes, and His ordinances, which He commanded our fathers. And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that He maintain the cause of His servant, and the cause of His people Israel, as every day shall require; that all the peoples of the earth may know that the LORD, He is God; there is none else. Let your heart therefore be whole with the LORD our God, to walk in His statutes, and to keep His commandments, as at this day."

So Solomon held the feast at that time, and all Israel with him, a great congregation, from the entrance of Hamath unto the Brook of Egypt, before the LORD our God; and he sent the people away, and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had shown unto David His servant, and to Israel His people.

—Kings I, Chapter 8 (54-66).

## THE QUEEN OF SHEBA

AND king Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. And they came to Ophir,

and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon.

And when the queen of Sheba heard of the fame of Solomon because of the name of the LORD, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bore spices and gold very much, and precious stones; and when she was come to Solomon, she spoke with him of all that was in her heart. And Solomon told her all her questions; there was not any thing hid from the king which he told her not. And when the queen of Sheba had seen all the wisdom of Solomon, and the house that he had built, and the food of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his burnt-offering which he offered in the house of the LORD, there was no more spirit in her.

And she said to the king: "It was a true report that I heard in mine own land of thine acts, and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it; and, behold, the half was not told me; thou hast wisdom and prosperity exceeding the fame which I heard. Happy are thy men, happy are these thy servants, that stand continually before thee, and that hear thy wisdom. Blessed be the LORD thy God, who delighted in thee, to set thee on the throne of Israel; because the LORD loved Israel for ever, therefore made He thee king, to do justice and righteousness." And she gave the king a hundred and twenty talents of gold, and of spices very great store, and precious stones; there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon. And

king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned, and went to her own land, she and her servants.

Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold, beside that which came of the merchants, and of the traffic of the traders, and of all the kings of the mingled people and of the governors of the country.

Moreover the king made a great throne of ivory, and overlaid it with the finest gold. There were six steps to the throne, and the top of the throne was round behind; and there were arms on either side by the place of the seat, and two lions standing beside the arms. And twelve lions stood there on the one side and on the other upon the six steps; there was not the like made in any kingdom.

And all king Solomon's drinking-vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver; it was nothing accounted of in the days of Solomon. For the king had at sea a navy of Tarshish with the navy of Hiram; once every three years came the navy of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks.

So king Solomon exceeded all the kings of the earth in riches and in wisdom. And all the earth sought the presence of Solomon, to hear his wisdom, which God had put in his heart.

—Kings I, Chapters 9 (26–28), 10.

## SOLOMON AND JEROBOAM

Now king Solomon loved many foreign women, besides the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; of the nations concerning which the LORD said unto the children of Israel: "Ye shall not go among them, neither shall they come among you; for surely they will turn away your heart after their gods"; Solomon did cleave unto these in love.

It came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not whole with the LORD his God, as was the heart of David his father. Wherefore the LORD said unto Solomon: "Forasmuch as this hath been in thy mind, and thou hast not kept My covenant and My statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it, for David thy father's sake; but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but I will give one tribe to thy son, for David My servant's sake, and for Jerusalem's sake which I have chosen."

And Jeroboam the son of Nebat, an Ephraimite of Zeredah, a servant of Solomon, whose mother's name was Zeruah, a widow, lifted up his hand against the king. And this was the cause that he lifted up his hand against the king: Solomon built Millo, and repaired the breach of the city of David his father. And the man Jeroboam was a mighty man of valour; and Solomon saw the young man that he was industrious, and he gave him charge over all the labour of the house of Joseph. And it came to pass at that time, when Jeroboam went out of Jeru-

saalem, that the prophet Ahijah the Shilonite found him in the way; now Ahijah had clad himself with a new garment; and they two were alone in the field.

And Ahijah laid hold of the new garment that was on him, and rent it in twelve pieces. And he said to Jeroboam: "Take thee ten pieces; for thus saith the LORD, the God of Israel: Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee—but he shall have one tribe, for My servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel—because that they have forsaken Me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of Moab, and Milcom the god of the children of Ammon; and they have not walked in My ways, to do that which is right in Mine eyes, and to keep My statutes and Mine ordinances, as did David his father. Howbeit I will not take the whole kingdom out of his hand; but I will make him prince all the days of his life, for David My servant's sake, whom I chose, because he kept My commandments and My statutes; but I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes.

And unto his son will I give one tribe, that David My servant may have a lamp always before Me in Jerusalem, the city which I have chosen Me to put My name there. And I will take thee, and thou shalt reign over all that thy soul desireth, and shalt be king over Israel. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in My ways, and do that which is right in Mine eyes, to keep My statutes and My commandments, as David My servant did, that I will be



with thee, and will build thee a sure house, as I built for David, and will give Israel unto thee."

Solomon sought therefore to kill Jeroboam; but Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

Now the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon? And the time that Solomon reigned in Jerusalem over all Israel was forty years. And Solomon slept with his fathers, and was buried in the city of David his father; and Rehoboam his son reigned in his stead.

—Kings I, Chapter 11.

## THE TEN TRIBES SECEDE

AND Rehoboam went to Shechem; for all Israel were come to Shechem to make him king. And it came to pass, when Jeroboam the son of Nebat heard of it—for he was yet in Egypt, whither he had fled from the presence of king Solomon, and Jeroboam dwelt in Egypt, and they sent and called him—that Jeroboam and all the congregation of Israel came, and spoke unto Rehoboam, saying: "Thy father made our yoke grievous; now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee." And he said unto them: "Depart yet for three days, then come again to me." And the people departed.

And king Rehoboam took counsel with the old men, that had stood before Solomon his father while he yet lived, saying: "What counsel give ye me to return answer to this people?" And they spoke unto him, saying: "If

thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever." But he forsook the counsel of the old men which they had given him, and took counsel with the young men that were grown up with him, that stood before him. And he said unto them: "What counsel give ye, that we may return answer to this people, who have spoken to me, saying: Make the yoke that thy father did put upon us lighter?" And the young men that were grown up with him spoke unto him, saying: "Thus shalt thou say unto this people that spoke unto thee, saying: Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou speak unto them: My little finger is thicker than my father's loins. And now whereas my father did burden you with a heavy yoke, I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions."

So Jeroboam and all the people came to Rehoboam the third day, as the king bade, saying: "Come to me again the third day." And the king answered the people roughly, and forsook the counsel of the old men which they had given him; and spoke to them after the counsel of the young men, saying: "My father made your yoke heavy, but I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions." So the king hearkened not unto the people.

And when all Israel saw that the king hearkened not unto them, the people answered the king, saying: "What portion have we in David? neither have we inheritance in the son of Jesse; to your tents, O Israel; now see to thine own house. David." So Israel departed unto their

tents. But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them. So Israel rebelled against the house of David. And it came to pass, when all Israel heard that Jeroboam was returned, that they sent and called him unto the congregation, and made him king over all Israel; there was none that followed the house of David, but the tribe of Judah only.

And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, and the tribe of Benjamin, a hundred and fourscore thousand chosen men that were warriors, to fight against the house of Israel, to bring the kingdom back to Rehoboam the son of Solomon. But the word of God came unto Shemaiah the man of God, saying: "Speak unto Rehoboam the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the rest of the people, saying: Thus saith the LORD: Ye shall not go up, nor fight against your brethren the children of Israel; return every man to his house; for this thing is of Me." So they hearkened unto the word of the LORD, and returned and went their way, according to the word of the LORD.

—Kings I, Chapter 12 (1-24).

### JEROBOAM LEADS ISRAEL ASTRAY

AND Jeroboam said in his heart: "Now will the kingdom return to the house of David. If this people go up to offer sacrifices in the house of the LORD at Jerusalem, then will the heart of this people turn back unto their lord, even unto Rehoboam king of Judah; and they will kill me, and return to Rehoboam king of Judah." Whereupon the king took counsel, and made two calves of gold; and he said unto them: "Ye have gone up long enough

to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt."

And he set the one in Beth-el, and the other put he in Dan. And this thing became a sin; for the people went to worship before the one, even unto Dan. And he made houses of high places, and made priests from among all the people, that were not of the sons of Levi. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he went up unto the altar; so did he in Beth-el, to sacrifice unto the calves that he had made; and he placed in Beth-el the priests of the high places that he had made. And he went up unto the altar which he had made in Beth-el on the fifteenth day in the eighth month, even in the month which he had devised of his own heart; and he ordained a feast for the children of Israel, and went up unto the altar, to offer.

After this thing Jeroboam returned not from his evil way, but made again from among all the people priests of the high places; whosoever would, he consecrated him, that he might be one of the priests of the high places. And by this thing there was sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.

And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they are written in the book of the chronicles of the kings of Israel. And the days which Jeroboam reigned were two and twenty years; and he slept with his fathers, and Nadab his son reigned in his stead.

—Kings I, Chapters 12 (26-33), 13 (33-34), 14 (19-20).

## KINGS OF JUDAH

Now in the eighteenth year of king Jeroboam the son of Nebat began Abijam, the son of Rehoboam, to reign over Judah. Three years reigned he in Jerusalem. And he walked in all the sins of his father, which he had done before him; and his heart was not whole with the LORD his God, as the heart of David his father. Nevertheless for David's sake did the LORD his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem; because David did that which was right in the eyes of the LORD, and turned not aside from any thing that He commanded him all the days of his life, save only in the matter of Uriah the Hittite.

And the rest of the acts of Abijam, and all that he did, are they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam. And Abijam slept with his fathers; and they buried him in the city of David; and Asa his son reigned in his stead.

And in the twentieth year of Jeroboam king of Israel began Asa to reign over Judah. And forty-one years reigned he in Jerusalem. And Asa did that which was right in the eyes of the LORD, as did David his father. And he removed all the idols that his fathers had made. But the high places were not taken away; nevertheless the heart of Asa was whole with the LORD all his days.

Now the rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the book of the chronicles of the kings of Judah? And Asa slept with his fathers, and was buried

with his fathers in the city of David his father; and Jehoshaphat his son reigned in his stead.

—Kings I, Chapter 15 (1-14, 24).

## KINGS OF ISRAEL

AND Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and he reigned over Israel two years. And he did that which was evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin. And Baasa the son of Ahijah, of the house of Issachar, conspired against him; and Baasa smote him. And it came to pass that, as soon as he was king, he smote all the house of Jeroboam. And there was war between Asa and Baasa king of Israel all their days.

In the third year of Asa king of Judah began Baasa to reign over all Israel in Tirzah, and reigned twenty-four years. And he did that which was evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

And the word of the LORD came against Baasa, saying: "Forasmuch as I exalted thee out of the dust, and made thee prince over My people Israel; and thou hast walked in the way of Jeroboam, and hast made My people Israel to sin, to provoke Me with their sins; behold, I will utterly sweep away Baasa and his house; and I will make thy house like the house of Jeroboam the son of Nebat." And Baasa slept with his fathers, and was buried in Tirzah; and Elah his son reigned in his stead.

In the twenty-sixth year of Asa king of Judah began Elah the son of Baasa to reign over Israel in Tirzah, and

reigned two years. And his servant Zimri, captain of half his chariots, conspired against him. And Zimri went in and smote him, and killed him, and reigned in his stead. And it came to pass, when he began to reign, as soon as he sat on his throne, that he smote all the house of Baasa.

In the twenty-seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. Now the people were encamped against Gibbethon, which belonged to the Philistines. And the people that were encamped heard say: "Zimri hath conspired, and hath also smitten the king"; wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp. And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah. And it came to pass, when Zimri saw that the city was taken, that he went into the castle of the king's house, and burnt the king's house over him with fire, and died.

In the thirty-first year of Asa king of Judah began Omri to reign over Israel, and reigned twelve years; six years reigned he in Tirzah. And he bought the hill Samaria of Shemer for two talents of silver; and he built on the hill, and called the name of the city which he built, after the name of Shemer, the owner of the hill, Samaria. And Omri did that which was evil in the sight of the LORD, and dealt wickedly above all that were before him. For he walked in all the way of Jeroboam the son of Nebat, and in his sins wherewith he made Israel to sin, to provoke the LORD, the God of Israel, with their vanities.

And Omri slept with his fathers, and was buried in Samaria; and Ahab his son reigned in his stead.

And in the thirty-eighth year of Asa king of Judah

began Ahab the son of Omri to reign over Israel; and Ahab the son of Omri reigned over Israel in Samaria twenty-two years. And Ahab the son of Omri did that which was evil in the sight of the LORD above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made the Asherah; and Ahab did yet more to provoke the LORD, the God of Israel, than all the kings of Israel that were before him.

—Kings I, Chapters 15 (25–33), 16.

### ELIJAH THE PROPHET AND KING AHAB

AND Elijah the Tishbite, who was of the settlers of Gilead, said unto Ahab: "As the LORD, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." And the word of the LORD came unto him, saying: "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before the Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there." So he went and did according unto the word of the LORD; for he went and dwelt by the brook Cherith, that is before the Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after a while, that the brook dried up, because there was no rain in the land.

And it came to pass after many days, that the word



of the LORD came to Elijah, in the third year, saying: "Go, show thyself unto Ahab, and I will send rain upon the land." And Elijah went to show himself unto Ahab.

And the famine was sore in Samaria. And Ahab called Obadiah, who was over the household.—Now Obadiah feared the LORD greatly; for it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took a hundred prophets, and hid them fifty in a cave, and fed them with bread and water.—And Ahab said unto Obadiah: "Go through the land, unto all the springs of water, and unto all the brooks; peradventure we may find grass and save the horses and mules alive, that we lose not all the beasts." So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

And as Obadiah was in the way, behold, Elijah met him; and he knew him, and fell on his face, and said: "Is it thou, my lord Elijah?" And he answered him: "It is I; go, tell thy lord: Behold, Elijah is here." And he said: "Wherein have I sinned, that thou wouldst deliver thy servant into the hand of Ahab, to slay me? As the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee; and when they said: He is not here, he took an oath of the kingdom and nation, that they found thee not. And now thou sayest: Go, tell thy lord: Behold, Elijah is here. And it will come to pass, as soon as I am gone from thee, that the spirit of the LORD will carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he will slay me; but I thy servant fear the LORD from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid

a hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water? And now thou sayest: Go, tell thy lord: Behold, Elijah is here; and he will slay me." And Elijah said: "As the LORD of hosts liveth, before whom I stand, I will surely show myself unto him to-day."

So Obadiah went to meet Ahab, and told him; and Ahab went to meet Elijah. And it came to pass, when Ahab saw Elijah, that Ahab said unto him: "Is it thou, thou troubler of Israel?" And he answered: "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed the Baalim. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the Asherah four hundred, that eat at Jezebel's table."

—Kings I, Chapters 17 (1-7), 18 (1-19).

### ELIJAH AT MOUNT CARMEL

AND Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. And Elijah came near unto all the people, and said: "How long halt ye between two opinions? if the LORD be God, follow Him; but if Baal, follow him." And the people answered him not a word. Then said Elijah unto the people: "I, even I only, am left a prophet of the LORD; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on the wood, and put no fire under; and I will dress the other bullock, and lay it on the wood, and put no fire under. And call ye on the name of your god, and I

will call on the name of the LORD; and the God that answereth by fire, let him be God." And all the people answered and said: "It is well spoken."

And Elijah said unto the prophets of Baal: "Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your god, but put no fire under." And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying: "O Baal, answer us." But there was no voice, nor any that answered. And they danced in halting wise about the altar which was made. And it came to pass at noon, that Elijah mocked them, and said: "Cry aloud; for he is a god; either he is musing, or he is gone aside, or he is in a journey, or peradventure he sleepeth, and must be awaked." And they cried aloud, and cut themselves after their manner with swords and lances, till the blood gushed out upon them. And it was so, when midday was past, that they prophesied until the time of the offering of the evening offering; but there was neither voice, nor any to answer, nor any that regarded.

And Elijah said unto all the people: "Come near unto me"; and all the people came near unto him. And he repaired the altar of the LORD that was thrown down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying: "Israel shall be thy name." And with the stones he built an altar in the name of the LORD; and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said: "Fill four jars with water,

and pour it on the burnt-offering, and on the wood." And he said: "Do it the second time"; and they did it the second time. And he said: "Do it the third time"; and they did it the third time. And the water ran round about the altar; and he filled the trench also with water.

And it came to pass at the time of the offering of the evening offering, that Elijah the prophet came near, and said: "O LORD, the God of Abraham, of Isaac, and of Israel, let it be known this day that Thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy word. Hear me, O LORD, hear me, that this people may know that Thou, LORD, art God, that Thou didst turn their heart backward." Then the fire of the LORD fell, and consumed the burnt-offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces; and they said: "The LORD, He is God; the LORD, He is God." And Elijah said unto them: "Take the prophets of Baal; let not one of them escape."

And Elijah said unto Ahab: "Get thee up, eat and drink; for there is the sound of abundance of rain." So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he bowed himself down upon the earth, and put his face between his knees. And he said to his servant: "Go up now, look toward the sea." And he went up, and looked, and said: "There is nothing." And he said: "Go again seven times." And it came to pass at the seventh time, that he said: "Behold, there ariseth a cloud out of the sea, as small as a man's hand." And he said: "Go up, say unto Ahab: Make ready thy chariot, and get thee down, that the rain stop thee not."

And it came to pass in a little while, that the heaven grew black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

—Kings I, Chapter 18 (20-46).

### ELIJAH ANOINTS ELISHA PROPHET

AND Ahab told Jezebel all that Elijah had done, and how he had slain all the prophets of Baal with the sword. Then Jezebel sent a messenger unto Elijah, saying: "So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time." And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a broom-tree; and he requested for himself that he might die; and said: "It is enough; now, O LORD, take away my life; for I am not better than my fathers."

And he lay down and slept under a broom-tree; and, behold, an angel touched him, and said unto him: "Arise and eat." And he looked, and, behold, there was at his head a cake baked on the hot stones, and a cruse of water. And he did eat and drink, and laid him down again. And the angel of the LORD came again the second time, and touched him, and said: "Arise and eat; because the journey is too great for thee." And he arose, and did eat and drink, and went in the strength of that meal forty days and forty nights unto Horeb the mount of God.

And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and He

said unto him: "What doest thou here, Elijah?" And he said: "I have been very jealous for the LORD, the God of hosts; for the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." And He said: "Go forth, and stand upon the mount before the LORD." And, behold, the LORD passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the LORD; but the LORD was not in the wind; and after the wind an earthquake; but the LORD was not in the earthquake; and after the earthquake a fire; but the LORD was not in the fire; and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entrance of the cave. And, behold, there came a voice unto him, and said: "What doest thou here, Elijah?" And he said: "I have been very jealous for the LORD, the God of hosts; for the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away."

And the LORD said unto him: "Go, return on thy way to the wilderness of Damascus; and when thou comest, thou shalt anoint Hazael to be king over Aram; and Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.

So he departed thence, and found Elisha the son of Shaphat, who was plowing, with twelve yoke of oxen before him, and he with the twelfth; and Elijah passed over unto him, and cast his mantle upon him. And he

left the oxen, and ran after Elijah, and said: "Let me, I pray thee, kiss my father and my mother, and then I will follow thee." Then he went after Elijah, and ministered unto him.

—Kings I, Chapter 19.

## AHAB DEFEATS THE KING OF SYRIA

AND Ben-hadad the king of Aram gathered all his host together; and there were thirty and two kings with him, and horses and chariots; and he went up and besieged Samaria, and fought against it. And he sent messengers to Ahab king of Israel, into the city, and said unto him: "Thus saith Ben-hadad: Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine."

And all the elders and all the people said unto him: "Hearken thou not, neither consent." And the messengers departed, and brought him back word. And Ben-hadad sent unto him, and said: "The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me." And the king of Israel answered and said: "Tell him: Let not him that girdeth on his armour boast himself as he that putteth it off." And it came to pass, when Ben-hadad heard this message, as he was drinking, he and the kings, in the booths, that he said unto his servants: "Set yourselves in array." And they set themselves in array against the city.

And, behold, a prophet came near unto Ahab king of Israel, and said: "Thus saith the LORD: Hast thou seen all this great multitude? behold, I will deliver it into thy

hand this day; and thou shalt know that I am the LORD." And Ahab said: "By whom?" And he said: "Thus saith the LORD: By the young men of the princes of the provinces." Then he said: "Who shall begin the battle?" And he answered: "Thou." Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two; and after them he numbered all the people, even all the children of Israel, being seven thousand.

And the king of Israel went out, and smote the horses and chariots, and slew the Arameans with a great slaughter. And the prophet came near to the king of Israel, and said unto him: "Go, strengthen thyself, and mark, and see what thou doest; for at the return of the year the king of Aram will come up against thee."

And the servants of the king of Aram said unto him: "Their God is a God of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they. And do this thing: take the kings away, every man out of his place, and put governors in their room: and number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot; and we will fight against them in the plain, and surely we shall be stronger than they." And he hearkened unto their voice, and did so.

And it came to pass at the return of the year, that Benhadad mustered the Arameans, and went up to Aphek, to fight against Israel. And the children of Israel were mustered, and were victualled, and went against them; and the children of Israel encamped before them like two little flocks of kids; but the Arameans filled the country.



And a man of God came near and spoke unto the king of Israel, and said: "Thus saith the LORD: Because the Arameans have said: The LORD is a God of the hills, but he is not a God of the valleys; therefore will I deliver all this great multitude into thy hand, and ye shall know that I am the LORD." And they encamped one over against the other seven days. And so it was, that in the seventh day the battle was joined; and the children of Israel slew of the Arameans a hundred thousand footmen in one day. But the rest fled to Aphek, into the city. And Ben-hadad fled, and came into the city, into an inner chamber.

And his servants said unto him: "Behold now, we have heard that the kings of the house of Israel are merciful kings; let us, we pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel; peradventure he will save thy life." So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said: "Thy servant Ben-hadad saith: I pray thee, let me live." And he said: "Is he yet alive? he is my brother." Now the men took it for a sign, and hastened to catch it from him; and they said: "Thy brother Ben-hadad." Then he said: "Go ye, bring him." Then Ben-hadad came forth to him; and he caused him to come up into his chariot. And Ben-hadad said unto him: "The cities which my father took from thy father I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria." "And I," said Ahab, "will let thee go with this covenant." So he made a covenant with him, and let him go.

—Kings I, Chapter 20.

## NABOTH'S VINEYARD

AND it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab, king of Samaria. And Ahab spoke unto Naboth, saying: "Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house; and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money." And Naboth said to Ahab: "The LORD forbid it me, that I should give the inheritance of my fathers unto thee." And Ahab came into his house sullen and displeased because of the word which Naboth the Jezreelite had spoken to him; for he had said: "I will not give thee the inheritance of my fathers." And he laid him down upon his bed, and turned away his face, and would eat no bread.

But Jezebel his wife came to him, and said unto him: "Why is thy spirit so sullen, that thou eatest no bread?" And he said unto her: "Because I spoke unto Naboth the Jezreelite, and said unto him: Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it; and he answered: I will not give thee my vineyard." And Jezebel his wife said unto him: "Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thy heart be merry; I will give thee the vineyard of Naboth the Jezreelite." So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, and that dwelt with Naboth. And she wrote in the letters, saying: "Proclaim a fast, and set Naboth at the head of the people; and set two men, base fellows, before him, and let them bear witness against him, say-

ing: Thou didst curse God and the king. And then carry him out, and stone him, that he die."

And the men of his city, even the elders and the nobles who dwelt in his city, did as Jezebel had sent unto them, according as it was written in the letters which she had sent unto them. They proclaimed a fast, and set Naboth at the head of the people. And the two men, the base fellows, came in and sat before him; and the base fellows bore witness against him, even against Naboth, in the presence of the people, saying: "Naboth did curse God and the king." Then they carried him forth out of the city, and stoned him with stones, that he died. Then they sent to Jezebel, saying: "Naboth is stoned, and is dead." And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab: "Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money; for Naboth is not alive, but dead." And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

And the word of the LORD came to Elijah the Tishbite, saying: "Arise, go down to meet Ahab king of Israel, who dwelleth in Samaria; behold, he is in the vineyard of Naboth, whither he is gone down to take possession of it. And thou shalt speak unto him, saying: Thus saith the LORD: Hast thou killed, and also taken possession? and thou shalt speak unto him, saying: Thus saith the LORD: In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine." And Ahab said to Elijah: "Hast thou found me, O mine enemy?" And he answered: "I have found thee; because thou hast

given thyself over to do that which is evil in the sight of the LORD. Behold, I will bring evil upon thee, and will utterly sweep thee away. And I will make thy house like the house of Jeroboam the son of Nebat, and like the house of Baasa, for the provocation wherewith thou hast provoked Me, and hast made Israel to sin. And of Jezebel also spoke the LORD, saying: "The dogs shall eat Jezebel in the moat of Jezreel."

And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. And the word of the LORD came to Elijah the Tishbite, saying: "Seest thou how Ahab humbleth himself before Me? because he humbleth himself before Me, I will not bring the evil in his days; but in his son's days will I bring the evil upon his house."

—Kings I, Chapter 21.

## SYRIA DEFEATS AHAB AND JEHOSHAPHAT

AND they continued three years without war between Aram and Israel. And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel. And the king of Israel said unto his servants: "Know ye that Ramoth-gilead is ours, and we are still, and take it not out of the hand of the king of Aram?" And he said unto Jehoshaphat: "Wilt thou go with me to battle to Ramoth-gilead?" And Jehoshaphat said to the king of Israel: "I am as thou art, my people as thy people, my horses as thy horses."

And Jehoshaphat said unto the king of Israel: "Inquire, I pray thee, at the word of the LORD to-day." Then the king of Israel gathered the prophets together, about four

hundred men, and said unto them: "Shall I go against Ramoth-gilead to battle, or shall I forbear?" And they said: "Go up; for the LORD will deliver it into the hand of the king." But Jehoshaphat said: "Is there not here besides a prophet of the LORD, that we might inquire of him?" And the king of Israel said unto Jehoshaphat: "There is yet one man by whom we may inquire of the LORD, Micaiah the son of Imlah; but I hate him; for he doth not prophesy good concerning me, but evil." And Jehoshaphat said: "Let not the king say so." Then the king of Israel called an officer, and said: "Fetch quickly Micaiah the son of Imlah." Now the king of Israel and Jehoshaphat the king of Judah sat each on his throne, arrayed in their robes, in a threshing-floor, at the entrance of the gate of Samaria; and all the prophets prophesied before them. And Zedekiah the son of Chenaanah made him horns of iron, and said: "Thus saith the LORD: With these shalt thou gore the Arameans, until they be consumed." And all the prophets prophesied so, saying: "Go up to Ramoth-gilead, and prosper; for the LORD will deliver it into the hand of the king."

And the messenger that went to call Micaiah spoke unto him, saying: "Behold now, the words of the prophets declare good unto the king with one mouth, let thy word, I pray thee, be like the word of one of them, and speak thou good." And Micaiah said: "As the LORD liveth, what the LORD saith unto me, that will I speak." And when he was come to the king, the king said unto him: "Micaiah, shall we go to Ramoth-gilead to battle, or shall we forbear?" And he answered him: "Go up, and prosper; and may the LORD deliver it into the hand of the king!"

And the king said unto him: "How many times shall

I adjure thee that thou speak unto me nothing but the truth in the name of the LORD?" And he said: "I saw all Israel scattered upon the mountains, as sheep that have no shepherd; and the LORD said: These have no master; let them return every man to his house in peace." And the king of Israel said to Jehoshaphat: "Did I not tell thee that he would not prophesy good concerning me, but evil?" And Micaiah said: "Therefore hear thou the word of the LORD. I saw the LORD sitting on His throne, and all the host of heaven standing by Him on His right hand and on His left. And the LORD said: Who shall entice Ahab, that he may go up and fall at Ramoth-gilead? And one said: On this manner; and another said: On that manner. And there came forth the spirit, and stood before the LORD, and said: I will entice him. And the LORD said unto him: Wherewith? And he said: I will go forth, and will be a lying spirit in the mouth of all his prophets. And He said: Thou shalt entice him, and shalt prevail also; go forth, and do so. Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets; and the LORD hath spoken evil concerning thee."

Then Zedekiah the son of Chenaanah came near, and smote Micaiah on the cheek, and said: "Which way went the spirit of the LORD from me to speak unto thee?" And Micaiah said: "Behold, thou shalt see on that day, when thou shalt go into an inner chamber to hide thyself." And the king of Israel said: "Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; and say: Thus saith the king: Put this fellow in the prison, and feed him with scant bread and with scant water, until I come in peace." And Micaiah

said: "If thou return at all in peace, the LORD hath not spoken by me." And he said: "Hear, ye peoples, all of you."

—Kings I, Chapter 22 (1-28).

### THE DEATH OF KING AHAB

So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. And the king of Israel said unto Jehoshaphat: "I will disguise myself, and go into the battle; but put thou on thy robes." And the king of Israel disguised himself, and went into the battle. Now the king of Aram had commanded the thirty and two captains of his chariots, saying: "Fight neither with small nor great, save only with the king of Israel." And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said: "Surely it is the king of Israel"; and they turned aside to fight against him; and Jehoshaphat cried out. And it came to pass, when the captains of the chariots saw that it was not the king of Israel, that they turned back from pursuing him. And a certain man drew his bow at a venture, and smote the king of Israel between the lower armour and the breastplate; wherefore he said unto the driver of his chariot: "Turn thy hand, and carry me out of the host; for I am sore wounded." And the battle increased that day; and the king was stayed up in his chariot against the Arameans, and died at even; and the blood ran out of the wound into the bottom of the chariot. And there went a cry throughout the host about the going down of the sun, saying: "Every man to his city, and every man to his country."

So the king died, and was brought to Samaria; and they buried the king in Samaria. And they washed the

chariot by the pool of Samaria; and the dogs licked up his blood, according unto the word of the LORD which He spoke. Now the rest of the acts of Ahab, and all that he did, and the ivory house which he built, and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel? So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

Ahaziah the son of Ahab began to reign over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and he reigned two years over Israel. And he did that which was evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, wherein he made Israel to sin. And he served Baal, and worshipped him, and provoked the LORD, the God of Israel, according to all that his father had done. So he died according to the word of the LORD which Elijah had spoken.

—Kings I, Chapter 22 (29–54).



## KINGS II מלכים ב

### THE MANTLE OF ELIJAH

AND it came to pass, when the LORD would take up Elijah by a whirlwind into heaven, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha: "Tarry here, I pray thee; for the LORD hath sent me as far as Beth-el." And Elisha said: "As the LORD liveth, and as thy soul liveth, I will not leave thee." So they went down to Beth-el.—And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him: "Knowest thou that the LORD will take away thy master from thy head to-day?" And he said: "Yea, I know it; hold ye your peace."—And Elijah said unto him: "Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho." And he said: "As the LORD liveth, and as thy soul liveth, I will not leave thee." So they came to Jericho.—And the sons of the prophets that were at Jericho came near to Elisha, and said unto him: "Knowest thou that the LORD will take away thy master from thy head to-day?" And he answered: "Yea, I know it; hold ye your peace."—And Elijah said unto him: "Tarry here, I pray thee; for the LORD hath sent me to the Jordan." And he said: "As the LORD liveth, and as thy soul liveth, I will not leave thee." And they two went on.

And fifty men of the sons of the prophets went, and stood over against them afar off; and they two stood by the Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And it came to pass, when they were gone over,

that Elijah said unto Elisha: "Ask what I shall do for thee, before I am taken from thee." And Elisha said: "I pray thee, let a double portion of thy spirit be upon me." And he said: "Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so." And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, which parted them both asunder; and Elijah went up by a whirlwind into heaven.

And Elisha saw it, and he cried: "My father, my father, the chariots of Israel and the horsemen thereof!" And he saw him no more; and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of the Jordan. And he took the mantle of Elijah that fell from him, and smote the waters, and said: "Where is the LORD, the God of Elijah?" and when he had smitten the waters, they were divided hither and thither; and Elisha went over.

And when the sons of the prophets that were at Jericho some way off saw him, they said: "The spirit of Elijah doth rest on Elisha." And they came to meet him, and bowed down to the ground before him. And they said unto him: "Behold now, there are with thy servants fifty strong men; let them go, we pray thee, and seek thy master; lest peradventure the spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley." And he said: "Ye shall not send." And when they urged him till he was ashamed, he said: "Send." They sent therefore fifty men; and they sought three days, but found him not. And they came back to

him, while he tarried at Jericho; and he said unto them: "Did I not say unto you: Go not?"

And the men of the city said unto Elisha: "Behold, we pray thee, the situation of this city is pleasant, as my lord seeth; but the water is bad, and the land miscarrieth." And he said: "Bring me a new cruse, and put salt therein." And they brought it to him. And he went forth unto the spring of the waters, and cast salt therein, and said: "Thus saith the LORD: I have healed these waters; there shall not be from thence any more death or miscarrying." So the waters were healed unto this day, according to the word of Elisha which he spoke.

—Kings II, Chapter 2.

## ISRAEL AND JUDAH DEFEAT MOAB

Now Joram the son of Ahab began to reign over Israel in Samaria in the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. And he did that which was evil in the sight of the LORD; but not like his father, and like his mother; for he put away the pillar of Baal that his father had made. Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin; he departed not therefrom.

Now Mesha king of Moab was a sheep-master; and he rendered unto the king of Israel the wool of a hundred thousand lambs, and of a hundred thousand rams. But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel. And king Joram went out of Samaria at that time, and mustered all Israel. And he went and sent to Jehoshaphat the king of Judah, saying: "The king of Moab hath rebelled against me; wilt thou go with me against Moab to battle?"

And he said: "I will go up; I am as thou art, my people as thy people, my horses as thy horses." And he said: "Which way shall we go up?" And he answered: "The way of the wilderness of Edom." So the king of Israel went, and the king of Judah, and the king of Edom; and they made a circuit of seven days' journey; and there was no water for the host, nor for the beasts that followed them. And the king of Israel said: "Alas! for the LORD hath called these three kings together to deliver them into the hand of Moab."

But Jehoshaphat said: "Is there not here a prophet of the LORD, that we may inquire of the LORD by him?" And one of the king of Israel's servants answered and said: "Elisha the son of Shaphat is here, who poured water on the hands of Elijah." And Jehoshaphat said: "The word of the LORD is with him." So the king of Israel and Jehoshaphat and the king of Edom went down to him.

And Elisha said unto the king of Israel: "What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother." And the king of Israel said unto him: "Nay; for the LORD hath called these three kings together to deliver them into the hand of Moab." And Elisha said: "As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. But now bring me a minstrel." And it came to pass, when the minstrel played, that the hand of the LORD came upon him. And he said: "Thus saith the LORD: Make this valley full of trenches. For thus saith the LORD: Ye shall not see wind, neither shall ye see rain, yet that valley shall be filled

with water; and ye shall drink, both ye and your cattle and your beasts. And this is but a light thing in the sight of the LORD; He will also deliver the Moabites into your hand." And it came to pass in the morning, about the time of making the offering, that, behold, there came water by the way of Edom, and the country was filled with water.

Now when all the Moabites heard that the kings were come up to fight against them, they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water some way off as red as blood; and they said: "This is blood: the kings have surely fought together, and they have smitten each man his fellow; now therefore, Moab, to the spoil." And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them. And they smote the land, even Moab, mightily.

—Kings II, Chapter 3.

### ELISHA AND THE MIRACLE OF THE OIL

Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying: "Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD; and the creditor is come to take unto him my two children to be bondmen." And Elisha said unto her: "What shall I do for thee? tell me; what hast thou in the house?" And she said: "Thy handmaid hath not any thing in the house, save a pot of oil." Then he said: "Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few. And thou shalt go in, and shut the door upon thee and upon thy sons, and pour out into all those vessels; and thou shalt

set aside that which is full." So she went from him, and shut the door upon her and upon her sons; they brought the vessels to her, and she poured out. And it came to pass, when the vessels were full, that she said unto her son: "Bring me yet a vessel." And he said unto her: "There is not a vessel more." And the oil stayed. Then she came and told the man of God. And he said: "Go, sell the oil, and pay thy debt, and live thou and thy sons of the rest."

—Kings II, Chapter 4 (1-7).

### ELISHA AND THE WOMAN OF SHUNEM

AND it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. And she said unto her husband: "Behold now, I perceive that this is a holy man of God, that passeth by us continually. Let us make, I pray thee, a little chamber on the roof; and let us set for him there a bed, and a table, and a stool, and a candlestick; and it shall be, when he cometh to us, that he shall turn in thither." And it fell on a day, that he came thither, and he turned into the upper chamber and lay there. And he said to Gehazi his servant: "Call this Shunammite."

And when he had called her, she stood before him. And he said unto him: "Say now unto her: Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host?" And she answered: "I dwell among mine own people." And he said: "What then is to be done for her?" And Gehazi answered: "Verily she

hath no son." And he said: "Call her." And when he had called her, she stood in the door. And he said: "At this season, when the time cometh round, thou shalt embrace a son." And she said: "Nay, my lord, thou man of God, do not lie unto thy handmaid." And the woman bore a son at that season, when the time came round, as Elisha had said unto her.

And when the child was grown, it fell on a day, that he went out to his father to the reapers. And he said unto his father: "My head, my head." And he said to his servant: "Carry him to his mother." And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out. And she called unto her husband, and said: "Send me, I pray thee, one of the servants, and one of the asses, that I may run to the man of God, and come back." And he said: "Wherefore wilt thou go to him to-day? it is neither new moon nor sabbath." And she said: "It shall be well." Then she saddled an ass, and said to her servant: "Drive, and go forward; slacken me not the riding, except I bid thee." So she went, and came unto the man of God to mount Carmel.

And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant: "Behold, yonder is that Shunammite. Run, I pray thee, now to meet her, and say unto her: Is it well with thee? is it well with thy husband? is it well with the child?" And she answered: "It is well." And when she came to the man of God to the hill, she caught hold of his feet. And Gehazi came near to thrust her away; but the man of God said: "Let her alone; for her soul is bitter within her; and the LORD

hath hid it from me, and hath not told me." Then she said: "Did I desire a son of my lord? did I not say: Do not deceive me?"

Then he said to Gehazi: "Gird up thy loins, and take my staff in thy hand, and go thy way; if thou meet any man, salute him not; and if any salute thee, answer him not; and lay my staff upon the face of the child." And the mother of the child said: "As the LORD liveth, and as thy soul liveth, I will not leave thee." And he arose, and followed her. And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he returned to meet him, and told him, saying: "The child is not awaked."

And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the LORD. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon him; and the flesh of the child waxed warm. Then he returned, and walked in the house once to and fro; and went up, and stretched himself upon him; and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said: "Call this Shunammite." So he called her. And when she was come in unto him, he said: "Take up thy son." Then she went in, and fell at his feet, and bowed down to the ground; and she took up her son, and went out.

—Kings II, Chapter 4 (8-37).



## THE SYRIAN CAPTAIN HEALED OF LEPROSY

Now Naaman, captain of the host of the king of Aram, was a great man with his master, and held in esteem, because by him the LORD had given victory unto Aram; he was also a mighty man of valour, but he was a leper. And the Arameans had gone out in bands, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress: "Would that my lord were with the prophet that is in Samaria! then would he recover him of his leprosy." And he went in, and told his lord, saying: "Thus and thus said the maid that is of the land of Israel." And the king of Aram said: "Go now, and I will send a letter unto the king of Israel." And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying: "And now when this letter is come unto thee, behold, I have sent Naaman my servant to thee, that thou mayest recover him of his leprosy." And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said: "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? but consider, I pray you, and see how he seeketh an occasion against me."

And it was so, when Elisha the man of God heard that the king of Israel had rent his clothes, that he sent to the king, saying: "Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel." So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying:

"Go and wash in the Jordan seven times, and thy flesh shall come back to thee, and thou shalt be clean." But Naaman was wroth, and went away, and said: "Behold, I thought: He will surely come out to me, and stand, and call on the name of the LORD his God, and wave his hand over the place, and recover the leper. Are not Amanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?" So he turned, and went away in a rage. And his servants came near, and spoke unto him, and said: "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee: Wash, and be clean?" Then went he down, and dipped himself seven times in the Jordan, according to the saying of the man of God; and his flesh came back like unto the flesh of a little child, and he was clean.

And he returned to the man of God, he and all his company, and came, and stood before him; and he said: "Behold now, I know that there is no God in all the earth, but in Israel; now therefore, I pray thee, take a present of thy servant." But he said: "As the LORD liveth, before whom I stand, I will receive none." And he urged him to take it; but he refused. And Naaman said: "If not, yet I pray thee let there be given to thy servant two mules' burden of earth; for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the LORD. In this thing the LORD pardon thy servant: when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I prostrate myself in the house of Rimmon, when I prostrate myself in the house of Rimmon, the

LORD pardon thy servant in this thing." And he said unto him: "Go in peace." So he departed from him some way.

—Kings II, Chapter 5 (1-19).

### GEHAZI PUNISHED FOR HIS GREED

BUT Gehazi, the servant of Elisha the man of God, said: "Behold, my master hath spared this Naaman the Aramean, in not receiving at his hands that which he brought; as the LORD liveth, I will surely run after him, and take somewhat of him." So Gehazi followed after Naaman. And when Naaman saw one running after him, he alighted from the chariot to meet him, and said: "Is all well?" And he said: "All is well. My master hath sent me, saying: Behold, even now there are come to me from the hill-country of Ephraim two young men of the sons of the prophets; give them, I pray thee, a talent of silver, and two changes of raiment."

And Naaman said: "Be content, take two talents." And he urged him, and bound two talents of silver in two bags, with two changes of raiment, and laid them upon two of his servants; and they bore them before him. And when he came to the hill, he took them from their hand, and deposited them in the house; and he let the men go, and they departed. But he went in, and stood before his master. And Elisha said unto him: "Whence comest thou, Gehazi?" And he said: "Thy servant went nowhere." And he said unto him: "Went not my heart with thee, when the man turned back from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards and vineyards, and sheep and oxen, and men-servants and maid-servants? The leprosy

therefore of Naaman shall cleave unto thee, and unto thy seed for ever." And he went out from his presence a leper as white as snow.

—Kings II, Chapter 5 (20–27).

### ELISHA MAKES IRON SWIM

AND the sons of the prophets said unto Elisha: "Behold now, the place where we dwell before thee is too narrow for us. Let us go, we pray thee, unto the Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell." And he answered: "Go ye." And one said: "Be content, I pray thee, and go with thy servants." And he answered: "I will go."

So he went with them. And when they came to the Jordan, they cut down wood. But as one was felling a beam, the axe-head fell into the water; and he cried, and said: "Alas, my master! for it was borrowed."

And the man of God said: "Where fell it?" And he showed him the place. And he cut down a stick, and cast it in thither, and made the iron to swim. And he said: "Take it up to thee." So he put out his hand, and took it.

—Kings II, Chapter 6 (1–7).

### ELISHA'S KINDNESS TO THE SYRIANS

Now the king of Aram warred against Israel; and he took counsel with his servants, saying: "In such and such a place shall be my camp." And the man of God sent unto the king of Israel, saying: "Beware that thou pass not such a place; for thither the Arameans are coming down." And the king of Israel sent to the place

which the man of God told him and warned him of; and he guarded himself there, not once nor twice.

And the heart of the king of Aram was sore troubled for this thing; and he called his servants, and said unto them: "Will ye not tell me which of us is for the king of Israel?" And one of his servants said: "Nay, my lord, O king; but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber." And he said: "Go and see where he is, that I may send and fetch him." And it was told him, saying: "Behold, he is in Dothan."

Therefore sent he thither horses, and chariots, and a great host; and they came by night, and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold, a host with horses and chariots was round about the city. And his servant said unto him: "Alas, my master! how shall we do?" And he answered: "Fear not: for they that are with us are more than they that are with them." And Elisha prayed, and said: "LORD, I pray Thee, open his eyes, that he may see." And the LORD opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha. And when they came down to him, Elisha prayed unto the LORD, and said: "Smite this people, I pray Thee, with blindness." And He smote them with blindness according to the word of Elisha. And Elisha said unto them: "This is not the way, neither is this the city; follow me, and I will bring you to the man whom ye seek." And he led them to Samaria.

And it came to pass, when they were come into Samaria, that Elisha said: "LORD, open the eyes of these men,

that they may see." And the LORD opened their eyes, and they saw; and, behold, they were in the midst of Samaria. And the king of Israel said unto Elisha, when he saw them: "My father, shall I smite them? shall I smite them?" And he answered: "Thou shalt not smite them; hast thou taken captive with thy sword and with thy bow those whom thou wouldest smite? set bread and water before them, that they may eat and drink, and go to their master." And he prepared great provision for them; and when they had eaten and drunk, he sent them away, and they went to their master.

—Kings II, Chapter 6 (8-23).

### THE DEFEAT OF THE KING OF SYRIA

AND it came to pass after this, that Ben-hadad king of Aram gathered all his host, and went up, and besieged Samaria. And there was a great famine in Samaria.

And Elisha said: "Hear ye the word of the LORD; thus saith the LORD: To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria." Then the captain on whose hand the king leaned answered the man of God, and said: "Behold, if the LORD should make windows in heaven, might this thing be?" And he said: "Behold, thou shalt see it with thine eyes, but shalt not eat thereof."

Now there were four leprous men at the entrance of the gate; and they said one to another: "Why sit we here until we die? If we say: We will enter into the city, then the famine is in the city, and we shall die there; and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Arameans; if they save

us alive, we shall live; and if they kill us, we shall but die."

And they rose up in the twilight, to go unto the camp of the Arameans; and when they were come to the outermost part of the camp of the Arameans, behold, there was no man there. For the Lord had made the host of the Arameans to hear a noise of chariots, and a noise of horses, even the noise of a great host; and they said one to another: "Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us." Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life. And when these lepers came to the outermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and they came back, and entered into another tent, and carried thence also, and went and hid it.

Then they said one to another: "We do not well; this day is a day of good tidings, and we hold our peace; if we tarry till the morning light, punishment will overtake us; now therefore come, let us go and tell the king's household." So they came and called unto the porters of the city; and they told them, saying: "We came to the camp of the Arameans, and, behold, there was no man there, neither voice of man, but the horses tied, and the asses tied, and the tents as they were." And the porters called, and they told it to the king's household within.

And the king arose in the night, and said unto his servants: "I will now tell you what the Arameans have done to us. They know that we are hungry; therefore are

they gone out of the camp to hide themselves in the field, saying: When they come out of the city, we shall take them alive, and get into the city." And one of his servants answered and said: "Let some take, I pray thee, five of the horses that remain, which are left in the city—behold, they are as all the multitude of Israel that are left in it; behold, they are as all the multitude of Israel that are consumed—and let us send and see." They took therefore two chariots with horses; and the king sent after the host of the Arameans, saying: "Go and see." And they went after them unto the Jordan; and, lo, all the way was full of garments and vessels, which the Arameans had cast away in their haste. And the messengers returned, and told the king.

And the people went out, and spoiled the camp of the Arameans. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the LORD. And the king appointed the captain on whose hand he leaned to have the charge of the gate; and the people trod upon him in the gate, and he died as the man of God had said, who spoke when the king came down to him.

—Kings II, Chapters 6 (24), 7 (1-17).

## JEHU BECOMES KING OF ISRAEL

AND Elisha the prophet called one of the sons of the prophets, and said unto him: "Gird up thy loins, and take this vial of oil in thy hand, and go to Ramoth-gilead. And when thou comest thither, look out there Jehu, and go in, and make him arise up from among his brethren, and carry him to an inner chamber. Then take the vial



of oil, and pour it on his head, and say: Thus saith the LORD: I have anointed thee king over Israel. Then open the door, and flee, and tarry not." So the young man went to Ramoth-gilead. And when he came, behold, the captains of the host were sitting; and he said: "I have an errand to thee, O captain." And Jehu said: "Unto which of us all?" And he said: "To thee, O captain." And he arose, and went into the house; and he poured the oil on his head, and said unto him: "Thus saith the LORD, the God of Israel: I have anointed thee king over the people of the LORD, even over Israel."

Then Jehu came forth to the servants of his lord; and one said unto him: "Is all well? wherefore came this mad fellow to thee?" And he said unto them: "Ye know the man and what his talk was." And they said: "It is false; tell us now." And he said: "Thus and thus spoke he to me, saying: Thus saith the LORD; I have anointed thee king over Israel." Then they hastened, and took every man his garment, and put it under him on the top of the stairs, and blew the horn, saying: "Jehu is king."

So Jehu conspired against Joram.—Now Joram had been guarding Ramoth-gilead, he and all Israel, because of Hazael king of Aram; but king Joram was returned to be healed in Jezreel of the wounds which the Arameans had given him, when he fought with Hazael king of Aram.—And Jehu said: "If this be your mind, then let none escape and go forth out of the city, to go to tell it in Jezreel." So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram.

Now the watchman stood on the tower in Jezreel, and he spied the company of Jehu as he came, and said:

"I see a company." And Joram said: "Take a horseman, and send to meet them, and let him say: Is it peace?" So there went one on horseback to meet him, and said: "Thus saith the king: Is it peace?" And Jehu said: "What hast thou to do with peace? turn thee behind me." And the watchman told, saying: "The messenger came to them, but he cometh not back." Then he sent out a second on horseback, who came to them, and said: "Thus saith the king: Is it peace?" And Jehu answered: "What hast thou to do with peace? turn thee behind me." And the watchman told, saying: "He came even unto them, and cometh not back; and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously."

—Kings II, Chapter 9 (1-20).

## THE END OF THE HOUSE OF AHAB

AND Joram said: "Make ready." And they made ready his chariot. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out to meet Jehu, and found him in the portion of Naboth the Jezreelite. And it came to pass, when Joram saw Jehu, that he said: "Is it peace, Jehu?" And he answered: "What peace, so long as the harlotries of thy mother Jezebel and her witchcrafts are so many?" And Joram turned his hands, and fled, and said to Ahaziah: "There is treachery, O Ahaziah." And Jehu drew his bow with his full strength, and smote Joram between his arms, and the arrow went out at his heart, and he sunk down in his chariot. Then said Jehu to Bidkar his captain: "Take up, and cast him in the portion of the field of

Naboth the Jezreelite; for remember how that, when I and thou rode together after Ahab his father, the LORD pronounced this burden against him: Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD; and I will requite thee in this plot, saith the LORD. Now therefore take and cast him into the plot of ground, according to the word of the LORD."

But when Ahaziah the king of Judah saw this, he fled by the way of the garden-house. And Jehu followed after him, and said: "Smite him also in the chariot"; and they smote him at the ascent of Gur, which is by Ibleam. And he fled to Megiddo, and died there. And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her eyes, and attired her head, and looked out at the window. And as Jehu entered in at the gate, she said: "Is it peace, thou Zimri, thy master's murderer?" And he lifted up his face to the window, and said: "Who is on my side? who?" And there looked out to him two or three officers. And he said: "Throw her down." So they threw her down; and some of her blood was sprinkled on the wall, and on the horses; and she was trodden under foot. And when he was come in, he did eat and drink; and he said: "Look now after this cursed woman, and bury her; for she is a king's daughter." And they went to bury her; but they found no more of her than the skull, and the feet, and the palms of her hands. Wherefore they came back, and told him. And he said: "This is the word of the LORD, which He spoke by His servant Elijah the Tishbite, saying: In the portion of Jezreel shall the dogs eat the flesh of Jezebel; and the

carcass of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say: This is Jezebel."

—Kings II, Chapter 9 (21–37).

## JEHOASH, THE BOY KING OF JUDAH

JEHOASH was seven years old when he began to reign in Judah. In the seventh year of Jehu began Jehoash to reign; and he reigned forty years in Jerusalem; and his mother's name was Zibiah of Beer-sheba. And Jehoash did that which was right in the eyes of the LORD all his days wherein Jehoiada the priest instructed him. Howbeit the high places were not taken away; the people still sacrificed and offered in the high places.

And Jehoash said to the priests: "All the money of the hallowed things that is brought into the house of the LORD, the money of the persons for whom each man is rated, all the money that it cometh into any man's heart to bring into the house of the LORD, let the priests take it to them, every man from him that bestoweth it upon him; and they shall repair the breaches of the house, wheresoever any breach shall be found." But it was so, that in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house. Then king Jehoash called for Jehoiada the priest, and for the other priests, and said unto them: "Why repair ye not the breaches of the house? now therefore take no longer money from them that bestow it upon you, but deliver it for the breaches of the house." And the priests consented that they should take no longer money from the people, neither repair the breaches of the house.

And Jehoiada the priest took a chest, and bored a hole

in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD; and the priests that kept the threshold put therein all the money that was brought into the house of the LORD. And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags and counted the money that was found in the house of the LORD. And they gave the money that was weighed out into the hands of them that did the work, that had the oversight of the house of the LORD; and they paid it out to the carpenters and the builders, that wrought upon the house of the LORD, and to the masons and the hewers of stone, and for buying timber and hewn stone to repair the breaches of the house of the LORD, and for all that was laid out for the house to repair it. Moreover they reckoned not with the men, into whose hand they delivered the money to give to them that did the work; for they dealt faithfully.

—Kings II, Chapter 12.

## THE KING OF ISRAEL ASKS AID OF ASSYRIA

IN the seventeenth year of Pekah the son of Remaliah the king of Israel, Ahaz king of Judah began to reign. Twenty years old was Ahaz when he began to reign; and he reigned sixteen years in Jerusalem; and he did not that which was right in the eyes of the LORD his God, like David his father. But he walked in the way of the kings of Israel.

Then Rezin king of Aram, and Pekah son of Remaliah king of Israel came up to Jerusalem to war; and they besieged Ahaz, but could not overcome him. At that

time Rezin king of Aram recovered Elath to Aram, and drove the Jews from Elath; and the Edomites came to Elath, and dwelt there.

So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying: "I am thy servant and thy son; come up, and save me out of the hand of the king of Aram, and out of the hand of the king of Israel, who rise up against me." And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent it for a present to the king of Assyria. And the king of Assyria hearkened unto him; and the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin.

And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw the altar that was at Damascus; and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof. And Urijah the priest built an altar; according to all that king Ahaz had sent from Damascus, so did Urijah the priest make it.

And Ahaz slept with his fathers, and was buried with his fathers in the city of David; and Hezekiah his son reigned in his stead.

—Kings II, Chapter 16.

## THE KINGDOM OF ISRAEL FALLS

IN the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel, and reigned nine years. And he did that which was evil in the sight of the LORD, yet not as the kings of Israel

that were before him. Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and brought him presents. And the king of Assyria found conspiracy in Hoshea; for he had sent messengers to So, king of Egypt, and offered no present to the king of Assyria, as he had done year by year; therefore the king of Assyria shut him up, and bound him in prison. Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away unto Assyria, and placed them in Halah, and in Habor, on the river of Gozan, and in the cities of the Medes.

And the king of Assyria brought men from Babylon, and from Cuthah, and from Avva, and from Hamath and Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof.

Then the king of Assyria commanded, saying: "Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land." So one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the LORD. Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

—Kings II, Chapter 17.

## ASSYRIA THREATENS JUDAH

Now it came to pass in the third year of Hoshea king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign. Twenty-five years old was he when he began to reign; and he reigned twenty-nine years in Jerusalem. And he did that which was right in the eyes of the LORD, according to all that David his father had done. He removed the high places, and broke the pillars, and cut down the Asherah. He trusted in the LORD, the God of Israel; so that after him was none like him among all the kings of Judah, nor among them that were before him. For he cleaved to the LORD, he departed not from following Him, but kept His commandments, which the LORD commanded Moses. And the LORD was with him; whithersoever he went forth he prospered; and he rebelled against the king of Assyria, and served him not. He smote the Philistines unto Gaza and the borders thereof, from the tower of the watchmen to the fortified city.

Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fortified cities of Judah, and took them. And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying: "I have offended; return from me; that which thou puttest on me will I bear." And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the LORD, and in the treasures of the king's house. At that time did Hezekiah cut off the gold from the doors of the temple of the LORD, and from the door-posts which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.



And the king of Assyria sent Tartan and Rab-saris and Rab-shakeh from Lachish to king Hezekiah with a great army unto Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fullers' field. And when they had called to the king, there came out to them Eliakim the son of Hilkiah, who was over the household, and Shebnah the scribe, and Joah the son of Asaph the recorder.

And Rab-shakeh said unto them: "Say ye now to Hezekiah: Thus saith the great king, the king of Assyria: What confidence is this wherein thou trustest? Sayest thou that a mere word of the lips is counsel and strength for the war? Now on whom dost thou trust, that thou hast rebelled against me? Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt; whereon if a man lean, it will go into his hand, and pierce it; so is Pharaoh king of Egypt unto all that trust on him. Now therefore, I pray thee, make a wager with my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them. How then canst thou turn away the face of one captain, even of the least of my master's servants? and yet thou puttest thy trust on Egypt for chariots and for horsemen! Am I now come up without the LORD against this place to destroy it? The LORD said unto me: Go up against this land, and destroy it."

Then said Eliakim the son of Hilkiah, and Shebnah, and Joah, unto Rab-shakeh: "Speak, I pray thee, to thy servants in the Aramean language; for we understand it; and speak not with us in the Jews' language, in the ears of the people that are on the wall." But Rab-

shakeh said unto them: "Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men that sit on the wall?"

Then Rab-shakeh stood, and cried with a loud voice in the Jews' language, and spoke, saying: "Hear ye the word of the great king, the king of Assyria. Thus saith the king: Let not Hezekiah beguile you; for he will not be able to deliver you out of his hand; neither let Hezekiah make you trust in the LORD, saying: The LORD will surely deliver us, and this city shall not be given into the hand of the king of Assyria. Hearken not to Hezekiah; for thus saith the king of Assyria: Make your peace with me, and come out to me; and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own cistern; until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of olive-trees and of honey, that ye may live, and not die; and hearken not unto Hezekiah, when he persuadeth you, saying: The LORD will deliver us. Hath any of the gods of the nations ever delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, of Hena, and Ivvah? have they delivered Samaria out of my hand? Who are they among all the gods of the countries, that have delivered their country out of my hand, that the LORD should deliver Jerusalem out of my hand?"

But the people held their peace, and answered him not a word; for the king's commandment was, saying: "Answer him not." Then came Eliakim the son of Hilkiah, who was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah

with their clothes rent, and told him the words of Rabshakeh.

—Kings II, Chapter 18.

### ISAIAH THE PROPHET REASSURES THE KING

AND it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD. And he sent Eliakim, and Shebna, and the elders of the priests, covered with sackcloth, unto Isaiah the prophet the son of Amoz. And they said unto him: "Thus saith Hezekiah: This day is a day of trouble, and of rebuke, and of contumely. It may be the LORD thy God will hear all the words of Rabshakeh, whom the king of Assyria his master hath sent to taunt the living God, and will rebuke the words which the LORD thy God hath heard; wherefore make prayer for the remnant that is left." So the servants of king Hezekiah came to Isaiah. And Isaiah said unto them: "Thus shall ye say to your master: Thus saith the LORD: Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed Me. Behold, I will put a spirit in him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land."

And Hezekiah went up unto the house of the LORD, and Hezekiah prayed before the LORD, and said: "O LORD, the God of Israel, Thou art the God, even Thou alone, of all the kingdoms of the earth; Thou hast made heaven and earth. Incline Thine ear, O LORD, and hear; open Thine eyes, O LORD, and see; and hear the words of Sennacherib, wherewith he hath sent him to taunt the

living God. Of a truth, LORD, the kings of Assyria have laid waste the nations and their lands, and have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. Now therefore, O LORD our God, save Thou us, I beseech Thee, out of his hand, that all the kingdoms of the earth may know that Thou art the LORD God, even Thou only."

Then Isaiah the son of Amoz sent to Hezekiah, saying: "Thus saith the LORD, the God of Israel: Whereas thou hast prayed to Me against Sennacherib king of Assyria, I have heard thee. Therefore thus saith the LORD concerning the king of Assyria: He shall not come unto this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast a mound against it. By the way that he came, by the same shall he return, and he shall not come unto this city, saith the LORD. For I will defend this city to save it, for Mine own sake, and for My servant David's sake."

And it came to pass that night, that the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred fourscore and five thousand; and when men arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that his sons smote him with the sword; and they escaped into the land of Ararat. And Esarhaddon his son reigned in his stead.

—Kings II, Chapter 19.

## HEZEKIAH'S LIFE PROLONGED

IN those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came to him, and said unto him: "Thus saith the LORD: Set thy house in order; for thou shalt die, and not live." Then he turned his face to the wall, and prayed unto the LORD, saying: "Remember now, O LORD, I beseech Thee, how I have walked before Thee in truth and with a whole heart, and have done that which is good in Thy sight." And Hezekiah wept sore. And it came to pass, before Isaiah was gone out of the inner court of the city, that the word of the LORD came to him, saying: "Return, and say to Hezekiah the prince of My people: Thus saith the LORD, the God of David thy father: I have heard thy prayer, I have seen thy tears; behold, I will heal thee; on the third day thou shalt go up unto the house of the LORD. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for Mine own sake, and for My servant David's sake." And Isaiah said: "Take a cake of figs." And they took and laid it on the boil, and he recovered.

At that time Berodach-baladan the son of Baladan, king of Babylon, sent a letter and a present unto Hezekiah; for he had heard that Hezekiah had been sick. And Hezekiah hearkened unto them, and showed them all his treasure-house, the silver, and the gold, and the spices, and the precious oil, and the house of his armour, and all that was found in his treasures; there was nothing in his house, nor in all his dominion, that Hezekiah showed them not. Then came Isaiah the prophet unto king Hezekiah, and said unto him: "What said these

men? and from whence came they unto thee?" And Hezekiah said: "They are come from a far country, even from Babylon." And he said: "What have they seen in thy house?" And Hezekiah answered: "All that is in my house have they seen; there is nothing among my treasures that I have not shown them."

And Isaiah said unto Hezekiah: "Hear the word of the LORD. Behold, the days come, that all that is in thy house, and that which thy fathers have laid up in store unto this day, shall be carried to Babylon; nothing shall be left, saith the LORD. And of thy sons shall they take away; and they shall be officers in the palace of the king of Babylon." Then said Hezekiah unto Isaiah: "Good is the word of the LORD which thou hast spoken."

Now the rest of the acts of Hezekiah, and all his might, and how he made the pool, and the conduit, and brought water into the city, are they not written in the book of the chronicles of the kings of Judah? And Hezekiah slept with his fathers; and Manasseh his son reigned in his stead.

—Kings II, Chapter 20.

### MANASSEH THE WICKED KING

MANASSEH was twelve years old when he began to reign; and he reigned five and fifty years in Jerusalem; and his mother's name was Hephzi-bah. And he did that which was evil in the sight of the LORD, after the abominations of the nations, whom the LORD cast out before the children of Israel. For he built again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made an Asherah, as did Ahab king of Israel, and worshipped all the host of

heaven, and served them. And he built altars in the house of the LORD, whereof the LORD said: "In Jerusalem will I put My name." And he built altars for all the host of heaven in the two courts of the house of the LORD. And he made his son to pass through the fire, and practised soothsaying, and used enchantments, and appointed them that divined by a ghost or a familiar spirit: he wrought much evil in the sight of the LORD, to provoke Him. And he set the graven image of the Asherah, that he had made, in the house of the LORD.

And the LORD spoke by His servants the prophets, saying: "Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, that were before him, and hath made Judah also to sin with his idols; therefore thus saith the LORD, the God of Israel: Behold, I bring such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down. And I will cast off the remnant of Mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; because they have done that which is evil in My sight, and have provoked Me, since the day their fathers came forth out of Egypt, even unto this day."

Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the LORD. Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, are they not written in the book of the chronicles of the kings of Judah? And Manasseh

slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza; and Amon his son reigned in his stead. And he did that which was evil in the sight of the LORD as did Manasseh his father.

—Kings II, Chapter 21.

## KING JOSIAH AND THE BOOK OF THE LAW

JOSIAH the son of Amon, the son of Manasseh, was eight years old when he began to reign; and he reigned thirty-one years in Jerusalem. And he did that which was right in the eyes of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

And it came to pass in the eighteenth year of king Josiah, that the king sent Shaphan, the scribe, to the house of the LORD, saying: "Go up to Hilkiah the high priest, that he may sum the money which is brought into the house of the LORD, which the keepers of the door have gathered of the people; and let them deliver it into the hand of the workmen that have the oversight of the house of the LORD; and let them give it to the workmen that are in the house of the LORD, to repair the breaches of the house; unto the carpenters, and to the builders, and to the masons; and for buying timber and hewn stone to repair the house."—Howbeit there was no reckoning made with them of the money that was delivered into their hand; for they dealt faithfully.

And Hilkiah the high priest said unto Shaphan the scribe: "I have found the book of the Law in the house of the LORD." And Hilkiah delivered the book to Shaphan, and he read it. And Shaphan the scribe came to the king,



and said: "Thy servants have poured out the money that was found in the house, and have delivered it into the hand of the workmen that have the oversight of the house of the LORD." And Shaphan the scribe told the king, saying: "Hilkiah the priest hath delivered me a book." And Shaphan read it before the king. And it came to pass, when the king had heard the words of the book of the Law, that he rent his clothes.

And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. And the king went up to the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great; and he read in their ears all the words of the book of the covenant which was found in the house of the LORD. And the king stood on the platform, and made a covenant before the LORD, to walk after the LORD, and to keep His commandments, and His testimonies, and His statutes, with all his heart, and all his soul, to confirm the words of this covenant that were written in this book; and all the people stood to the covenant.

And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the Asherah, and for all the host of heaven; and he burned them outside Jerusalem in the fields of Kidron. And he put down the idolatrous priests, whom the kings of Judah had ordained to offer in the high places in the cities of Judah, and in the places round about Jerusalem; them also that offered unto Baal, to the sun, and to the moon, and to the constellations, and to all the host of heaven. And

he brought out the Asherah from the house of the LORD, outside Jerusalem, and burned it at the brook Kidron.

And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had made offerings, from Geba to Beer-sheba. And he defiled Topheth, which is in the valley of the son of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech. And he took away the horses that the kings of Judah had given to the sun, at the entrance of the house of the LORD; and he burned the chariots of the sun with fire.

And the altars that were on the roof of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, did the king break down. And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the detestation of the Zidonians, and for Chemosh the detestation of Moab, and for Milcom the abomination of the children of Ammon, did the king defile. And he broke in pieces the pillars, and cut down the Asherim. Moreover the altar that was at Beth-el, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, even that altar and the high place he broke down.

And the king commanded all the people, saying: "Keep the passover unto the LORD your God, as it is written in this book of the covenant." For there was not kept such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; but in the eighteenth year of king Josiah was

this passover kept to the LORD in Jerusalem. Moreover them that divined by a ghost or a familiar spirit, and the teraphim, and the idols, and all the detestable things that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might confirm the words of the law which were written in the book that Hilkiah the priest found in the house of the LORD. And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

—Kings II, Chapters 22 (1-11), 23 (1-25).

## THE KING OF BABYLON INVADES THE LAND

JEHOIACHIN was eighteen years old when he began to reign; and he reigned in Jerusalem three months. And he did that which was evil in the sight of the LORD, according to all that his father had done. At that time the servants of Nebuchadnezzar king of Babylon came up to Jerusalem, and the city was besieged. And Nebuchadnezzar king of Babylon came unto the city, while his servants were besieging it. And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers; and the king of Babylon took him in the eighth year of his reign. And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.

And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand

captives, and all the craftsmen and the smiths; none remained, save the poorest sort of the people of the land. And he carried away Jehoiachin to Babylon; and the king's mother, and the king's wives, and his officers, and the chief men of the land, carried he into captivity from Jerusalem to Babylon. And all the men of might, even seven thousand, and the craftsmen and the smiths a thousand, all of them strong and apt for war, even them the king of Babylon brought captive to Babylon. And the king of Babylon made Mattaniah, Jehoiachin's uncle, king in his stead, and changed his name to Zedekiah.

—Kings II, Chapter 24 (8-17).

### THE FALL OF THE KINGDOM OF JUDAH

ZEDEKIAH was twenty-one years old when he began to reign; and he reigned eleven years in Jerusalem. And Zedekiah rebelled against the king of Babylon. And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, and encamped against it; and they built forts against it round about. So the city was besieged unto the eleventh year of king Zedekiah. On the ninth day of the fourth month the famine was sore in the city, so that there was no bread for the people of the land. Then a breach was made in the city, and all the men of war fled by night by the way of the gate between the two walls, which was by the king's garden—now the Chaldeans were against the city round about—and the king went by the way of the Arabah.

But the army of the Chaldeans pursued after the king, and overtook him in the plains of Jericho; and all his

army was scattered from him. Then they took the king, and carried him up unto the king of Babylon to Riblah; and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him in fetters, and carried him to Babylon.

Now in the fifth month, on the seventh day of the month, which was the nineteenth year of king Nebuchadnezzar, king of Babylon, came Nebuzaradan the captain of the guard, a servant of the king of Babylon, unto Jerusalem. And he burnt the house of the LORD, and the king's house; and all the houses of Jerusalem, even every great man's house, burnt he with fire. And all the army of the Chaldeans, that were with the captain of the guard, broke down the walls of Jerusalem round about. And the residue of the people that were left in the city, and those that fell away, that fell to the king of Babylon, and the residue of the multitude, did Nebuzaradan the captain of the guard carry away captive. But the captain of the guard left of the poorest of the land to be vine-dressers and husbandmen.

So Judah was carried away captive out of his land. And as for the people that were left in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, governor.

Now when all the captains of the forces, they and their men, heard that the king of Babylon had made Gedaliah governor, they came to Gedaliah to Mizpah, they and their men. And Gedaliah swore to them and to their men, and said unto them: "Fear not because of the servants of the Chaldeans; dwell in the land, and serve the

king of Babylon, and it shall be well with you." But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldeans that were with him at Mizpah. And all the people, both small and great, and the captains of the forces, arose, and came to Egypt; for they were afraid of the Chaldeans.

And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of prison. And he spoke kindly to him, and set his throne above the throne of the kings that were with him in Babylon. And he changed his prison garments, and did eat bread before him continually all the days of his life. And for his allowance, there was a continual allowance given him of the king, every day a portion, all the days of his life.

—Kings II, Chapters 24 (18), 25.

# ISAIAH ישעיה

## THE GREAT INDICTMENT

THE vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah:

Hear, O heavens, and give ear, O earth, for the LORD hath spoken: Children I have reared, and brought up, and they have rebelled against Me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, My people doth not consider.

Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that deal corruptly; they have forsaken the LORD, they have contemned the Holy One of Israel, they are turned away backward. On what part will ye be yet stricken, seeing ye stray away more and more? The whole head is sick, and the whole heart faint; from the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and festering sores: they have not been pressed, neither bound up, neither mollified with oil.

Your country is desolate; your cities are burned with fire; your land, strangers devour it in your presence, and it is desolate, as overthrown by floods. And the daughter of Zion is left as a booth in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, we should have been like unto Gomorrah.

Hear the word of the LORD, ye rulers of Sodom; give

ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto Me? saith the LORD; I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to trample My courts? Bring no more vain oblations; it is an offering of abomination unto Me; new moon and sabbath, the holding of convocations—I cannot endure iniquity along with the solemn assembly. Your new moons and your appointed seasons My soul hateth; they are a burden unto Me; I am weary to bear them. And when ye spread forth your hands, I will hide Mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood. Wash you, make you clean, put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow.

Come now, and let us reason together, saith the LORD; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the LORD hath spoken.

How is the faithful city become a harlot! She that was full of justice, righteousness lodged in her, but now murderers. Thy silver is become dross, thy wine mixed with water. Thy princes are rebellious, and companions of thieves; every one loveth bribes, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them.



Therefore saith the Lord, the LORD of hosts, the mighty One of Israel: Ah, I will ease Me of Mine adversaries, and avenge Me of Mine enemies; and I will turn My hand upon thee, and purge away thy dross as with lye, and will take away all thine alloy; and I will restore thy judges as at the first, and thy counsellors as at the beginning; afterward thou shalt be called The city of righteousness, the faithful city. Zion shall be redeemed with justice, and they that return of her with righteousness.

But the destruction of the transgressors and the sinners shall be together, and they that forsake the LORD shall be consumed. For they shall be ashamed of the terebinths which ye have desired, and ye shall be confounded for the gardens that ye have chosen. For ye shall be as a terebinth whose leaf fadeth, and as a garden that hath no water. And the strong shall be as tow, and his work as a spark; and they shall both burn together, and none shall quench them.

—Isaiah, Chapter 1.

## THE VISION OF PEACE AMONG NATIONS

THE word that Isaiah the son of Amoz saw concerning Judah and Jerusalem:

And it shall come to pass in the end of days, that the mountain of the LORD's house shall be established as the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say: "Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths." For out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And He shall

judge between the nations, and shall decide for many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

—Isaiah, Chapter 2 (1–4).

### THE LORD ALONE SHALL BE EXALTED

O HOUSE of Jacob, come ye, and let us walk in the light of the LORD. For Thou hast forsaken Thy people the house of Jacob; for they are replenished from the east, and with soothsayers like the Philistines, and they please themselves in the brood of aliens. Their land also is full of silver and gold, neither is there any end of their treasures; their land also is full of horses, neither is there any end of their chariots.

Their land also is full of idols; every one worshippeth the work of his own hands, that which his own fingers have made. And man boweth down, and man lowereth himself; and Thou canst not bear with them. Enter into the rock, and hide thee in the dust, from before the terror of the LORD, and from the glory of His majesty. The lofty looks of man shall be brought low, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.

For the LORD of hosts hath a day upon all that is proud and lofty, and upon all that is lifted up, and it shall be brought low; and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan; and upon all the high mountains, and upon all the hills that are lifted up; and upon every lofty tower, and upon every fortified wall; and upon all the ships of

Tarshish, and upon all delightful imagery. And the loftiness of man shall be bowed down, and the haughtiness of men shall be brought low; and the LORD alone shall be exalted in that day.

And the idols shall utterly pass away. And men shall go into the caves of the rocks, and into the holes of the earth, from before the terror of the LORD, and from the glory of His majesty, when He ariseth to shake mightily the earth.

—Isaiah, Chapter 2 (5-19).

## THE PARABLE OF THE VINEYARD

LET me sing of my well-beloved, a song of my beloved touching his vineyard. My well-beloved had a vineyard in a very fruitful hill; and he digged it, and cleared it of stones, and planted it with the choicest vine, and built a tower in the midst of it, and also hewed out a vat therein; and he looked that it should bring forth grapes, and it brought forth wild grapes.

And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

And now come, I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; I will break down the fence thereof, and it shall be trodden down; and I will lay it waste. It shall not be pruned nor hoed, but there shall come up briars and thorns; I will also command the clouds that they rain no rain upon it.

For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah the plant of His delight; and He looked for justice, but behold violence; for righteousness, but behold a cry.

—Isaiah, Chapter 5 (1-7).

### THE SIX-FOLD WOE

WOE unto them that join house to house, that lay field to field, till there be no room, and ye be made to dwell alone in the midst of the land! In mine ears said the LORD of hosts: Of a truth many houses shall be desolate, even great and fair, without inhabitant. For ten acres of vineyard shall yield one bath, and the seed of a homer shall yield an ephah.

Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them! And the harp and the psaltery, the tabret and the pipe, and wine, are in their feasts; but they regard not the work of the LORD, neither have they considered the operation of His hands. Therefore My people are gone into captivity, for want of knowledge; and their honourable men are famished, and their multitude are parched with thirst. Therefore the nether-world hath enlarged her desire, and opened her mouth without measure; and down goeth their glory, and their tumult, and their uproar, and he that rejoiceth among them. And man is bowed down, and man is humbled, and the eyes of the lofty are humbled; but the LORD of hosts is exalted through justice, and God the Holy One is sanctified through righteousness.

Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope, that say:

"Let Him make speed, let Him hasten His work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!"

Woe unto them that call evil good, and good evil; that change darkness into light, and light into darkness; that change bitter into sweet, and sweet into bitter!

Woe unto them that are wise in their own eyes, and prudent in their own sight!

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink; that justify the wicked for a reward, and take away the righteousness of the righteous from him! Therefore as the tongue of fire devoureth the stubble, and as the chaff is consumed in the flame, so their root shall be as rottenness, and their blossom shall go up as dust; because they have rejected the law of the LORD of hosts, and contemned the word of the Holy One of Israel.

Therefore is the anger of the LORD kindled against His people, and He hath stretched forth His hand against them, and hath smitten them. And the hills did tremble. For all this His anger is not turned away, but His hand is stretched out still.

—Isaiah, Chapter 5 (8-25).

## THE PROPHET'S CALL

In the year that king Uzziah died I saw the LORD sitting upon a throne high and lifted up, and His train filled the temple. Above Him stood the seraphim; each one had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one called unto another, and said: "Holy, holy,

holy, is the LORD of hosts; the whole earth is full of His glory."

And the posts of the door were moved at the voice of them that called, and the house was filled with smoke. Then said I: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the LORD of hosts." Then flew unto me one of the seraphim, with a glowing stone in his hand, which he had taken with the tongs from off the altar; and he touched my mouth with it, and said: "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin expiated."

And I heard the voice of the Lord, saying: "Whom shall I send, and who will go for us?" Then I said: "Here am I; send me." And He said: "Go, and tell this people: Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they, seeing with their eyes, and hearing with their ears, and understanding with their heart, return, and be healed."

Then said I: "Lord, how long?" And He answered: "Until cities be waste without inhabitant, and houses without man, and the land become utterly waste, and the LORD have removed men far away, and the forsaken places be many in the midst of the land. And if there be yet a tenth in it, it shall again be eaten up; as a terebinth, and as an oak, whose stock remaineth, when they cast their leaves, so the holy seed shall be the stock thereof."

—Isaiah, Chapter 6.

## ISAIAH AND AHAZ

AND it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Aram, and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to war against it; but could not prevail against it. And it was told the house of David, saying: "Aram is confederate with Ephraim." And his heart was moved, and the heart of his people, as the trees of the forest are moved with the wind.

Then said the LORD unto Isaiah: "Go forth now to meet Ahaz, thou, and Shear-jashub (A remnant shall return) thy son, at the end of the conduit of the upper pool, in the highway of the fullers' field; and say unto him: Keep calm, and be quiet; fear not, neither let thy heart be faint, because of these two tails of smoking firebrands, for the fierce anger of Rezin and Aram, and of the son of Remaliah. Because Aram hath counselled evil against thee; Ephraim also, and the son of Remaliah, saying: Let us go up against Judah, and vex it, and let us make a breach therein for us, and set up a king in the midst of it, even the son of Tabeel. Thus saith the Lord God:

"It shall not stand, neither shall it come to pass. For the head of Aram is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people; and the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not have faith, surely ye shall not be established."

And the LORD spoke again unto Ahaz, saying: "Ask thee a sign of the LORD thy God: ask it either in the depth, or in the height above." But Ahaz said: "I will

not ask, neither will I try the LORD." And he said: "Hear ye now, O house of David: Is it a small thing for you to weary men, that ye will weary my God also? Therefore the Lord Himself shall give you a sign: behold, the young woman shall conceive, and bear a son, and shall call his name Immanuel (God is with us). Curd and honey shall he eat, when he knoweth to refuse the evil, and choose the good. Yea, before the child shall know to refuse the evil, and choose the good, the land whose two kings thou hast a horror of shall be forsaken. The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria."

And it shall come to pass in that day, that the LORD shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria. And they shall come, and shall rest all of them in the rugged valleys, and in the holes of the rocks, and upon all thorns, and upon all brambles.

In that day shall the Lord shave with a razor that is hired in the parts beyond the River, even with the king of Assyria, the head and the hair of the feet; and it shall also sweep away the beard.

—Isaiah, Chapter 7.

## THE REIGN OF PEACE

THE people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, thou hast increased their joy; they joy before Thee according to the joy in harvest, as men rejoice when they divide the spoil. For the yoke of his burden, and



the staff of his shoulder, the rod of his oppressor, thou hast broken as in the day of Midian. For every boot stamped with fierceness, and every cloak rolled in blood, shall even be for burning, for fuel of fire.

For a child is born unto us, a son is given unto us; and the government is upon his shoulder; and his name is called Pele-joez-el-gilbor-abi-ad-sar-shalom (Wonderful in counsel is God the Mighty, the Everlasting Father, the Ruler of peace); that the government may be increased, and of peace there be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it through justice and through righteousness from henceforth even for ever. The zeal of the LORD of hosts doth perform this.

Isaiah, Chapter 9 (1-6).

## THE DOOM OF THE NORTHERN KINGDOM

The Lord sent a word into Jacob, and it hath lighted upon Israel. And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in pride and in arrogancy of heart: "The bricks are fallen, but we will build with hewn stones; the sycamores are cut down, but cedars will be put in their place."

Therefore the LORD doth set upon high the adversaries of Rezin against him, and spur his enemies; the Arameans on the east, and the Philistines on the west; and they devour Israel with open mouth. For all this His anger is not turned away, but His hand is stretched out still.

Yet the people turneth not unto Him that smiteth them, neither do they seek the LORD of hosts. Therefore the LORD doth cut off from Israel head and tail, palm-

branch and rush, in one day. The elder and the man of rank, he is the head; and the prophet that teacheth lies, he is the tail. For they that lead this people cause them to err; and they that are led of them are destroyed. Therefore the Lord shall have no joy in their young men, neither shall He have compassion on their fatherless and widows; for every one is ungodly and an evil-doer, and every mouth speaketh wantonness. For all this His anger is not turned away, but His hand is stretched out still.

Woe unto them that decree unrighteous decrees, and to the writers that write iniquity; to turn aside the needy from judgment, and to take away the right of the poor of My people, that widows may be their spoil, and that they may make the fatherless their prey! And what will ye do in the day of visitation, and in the ruin which shall come from far? To whom will ye flee for help? And where will ye leave your glory? They can do nought except crouch under the captives, and fall under the slain. For all this His anger is not turned away, but His hand is stretched out still.

—Isaiah, Chapters 9 (7–16), 10 (1–4).

## PROPHECY AGAINST ASSYRIA

O ASSHUR, the rod of Mine anger, in whose hand as a staff is Mine indignation! I do send him against an ungodly nation, and against the people of My wrath do I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy, and to cut off

nations not a few. For he saith: "Are not my princes all of them kings? Is not Calno as Carchemish? Is not Hamath as Arpad? Is not Samaria as Damascus?"

"As my hand hath reached the kingdoms of the idols, whose graven images did exceed them of Jerusalem and of Samaria; shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?"

Wherefore it shall come to pass, that when the Lord hath performed His whole work upon mount Zion and on Jerusalem, I will punish the fruit of the arrogant heart of the king of Assyria, and the glory of his haughty looks. For he hath said: "By the strength of my hand I have done it, and by my wisdom, for I am prudent; in that I have removed the bounds of the peoples, and have robbed their treasures, and have brought down as one mighty the inhabitants; and my hand hath found as a nest the riches of the peoples; and as one gathereth eggs that are forsaken, have I gathered all the earth; and there was none that moved the wing, or that opened the mouth, or chirped."

Should the axe boast itself against him that heweth therewith? Should the saw magnify itself against him that moveth it? As if a rod should move them that lift it up, or as if a staff should lift up him that is not wood. Therefore will the Lord, the LORD of hosts, send among his fat ones leanness; and under his glory there shall be kindled a burning like the burning of fire. And the light of Israel shall be for a fire, and his Holy One for a flame; and it shall burn and devour his thorns and his briers in one day. And the glory of his forest and of his fruitful field, He will consume both soul and body; and it shall be as when a sick man wasteth away. And the remnant

of the trees of his forest shall be few, that a child may write them down.

And it shall come to pass in that day, that the remnant of Israel, and they that are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth. A remnant shall return, even the remnant of Jacob, unto God the Mighty. For though thy people, O Israel, be as the sand of the sea, only a remnant of them shall return; an extermination is determined, overflowing with righteousness. For an extermination wholly determined shall the Lord, the GOD of hosts, make in the midst of all the earth.

Therefore thus saith the Lord, the GOD of hosts: O My people that dwellest in Zion, be not afraid of Asshur, though he smite thee with the rod, and lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the indignation shall be accomplished, and Mine anger shall be to their destruction. And the LORD of hosts shall stir up against him a scourge, and as His rod was over the sea, so shall He lift it up after the manner of Egypt. And it shall come to pass in that day, that his burden shall depart from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed by reason of fatness.

—Isaiah, Chapter 10 (5-27).

### THE GOLDEN AGE

AND there shall come forth a shoot out of the stock of Jesse, and a twig shall grow forth out of his roots. And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and

might, the spirit of knowledge and of the fear of the LORD.

And his delight shall be in the fear of the LORD; and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears; but with righteousness shall he judge the poor, and decide with equity for the meek of the land; and he shall smite the land with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the basilisk's den. They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

And it shall come to pass in that day, that the root of Jesse, that standeth for an ensign of the peoples, unto him shall the nations seek; and his resting-place shall be glorious.

—Isaiah, Chapter 11 (1-10).

## THE RETURN OF THE EXILES

AND it shall come to pass in that day, that the Lord will set His hand again the second time to recover the remnant of His people, that shall remain from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and

from the islands of the sea. And He will set up an ensign for the nations, and will assemble the dispersed of Israel, and gather together the scattered of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and they that harass Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

And the LORD will utterly destroy the tongue of the Egyptian sea; and with His scorching wind will He shake His hand over the River, and will smite it into seven streams, and cause men to march over dry-shod. And there shall be a highway for the remnant of His people, that shall remain from Assyria; like as there was for Israel in the day that he came up out of the land of Egypt.

—Isaiah, Chapter 11 (11-16).

### THE SONG OF THE REDEEMED

AND in that day thou shalt say: "I will give thanks unto Thee, O LORD; for though Thou wast angry with me, Thine anger is turned away, and Thou comfortest me. Behold, God is my salvation; I will trust, and will not be afraid; for GOD the LORD is my strength and song; and He is become my salvation."

Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say: "Give thanks unto the LORD, proclaim His name, declare His doings among the peoples, make mention that His name is exalted. Sing unto the LORD; for He hath done gloriously; this is made known in all the earth. Cry aloud and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee."

—Isaiah, Chapter 12.

## THE PROPHECY AGAINST BABYLON

THE burden of Babylon, which Isaiah the son of Amoz did see:

Babylon, the glory of kingdoms, the beauty of the Chaldeans' pride, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild-cats shall lie there; and their houses shall be full of ferrets; and ostriches shall dwell there, and satyrs shall dance there. And jackals shall howl in their castles, and wild-dogs in the pleasant palaces; and her time is near to come, and her days shall not be prolonged.

For the LORD will have compassion on Jacob, and will yet choose Israel, and set them in their own land; and the stranger shall join himself with them, and they shall cleave to the house of Jacob. And the peoples shall take them, and bring them to their place; and the house of Israel shall possess them in the land of the LORD for servants and for handmaids; and they shall take them captive, whose captives they were; and they shall rule over their oppressors.

And it shall come to pass in the day that the LORD shall give thee rest from thy travail, and from thy trouble, and from the hard service wherein thou wast made to serve, that thou shalt take up this parable against the king of Babylon, and say:

How hath the oppressor ceased! The exactress of gold ceased! The LORD hath broken the staff of the wicked, the sceptre of the rulers, that smote the peoples in wrath

with an incessant stroke, that ruled the nations in anger, with a persecution that none restrained. The whole earth is at rest, and is quiet; they break forth into singing. Yea, the cypresses rejoice at thee, and the cedars of Lebanon: "Since thou art laid down, no feller is come up against us."

The nether-world from beneath is moved for thee to meet thee at thy coming; the shades are stirred up for thee, even all the chief ones of the earth; all the kings of the nations are raised up from their thrones. All they do answer and say unto thee: "Art thou also become weak as we? Art thou become like unto us? Thy pomp is brought down to the nether-world, and the noise of thy psalteries; the maggot is spread under thee, and the worms cover thee."

How art thou fallen from heaven, O day-star, son of the morning! How art thou cut down to the ground, that didst cast lots over the nations! And thou saidst in thy heart: "I will ascend into heaven, above the stars of God will I exalt my throne; and I will sit upon the mount of meeting, in the uttermost parts of the north; I will ascend above the heights of the clouds; I will be like the Most High." Yet thou shalt be brought down to the nether-world, to the uttermost parts of the pit.

They that saw thee do narrowly look upon thee, they gaze earnestly at thee: "Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?"

—Isaiah, Chapters 13 (1; 9-22), 14 (1-17).



## AN ALTAR TO GOD IN EGYPT

IN that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD. And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt; for they shall cry unto the LORD because of the oppressors, and He will send them a saviour, and a defender, who will deliver them. And the LORD shall make Himself known to Egypt, and the Egyptians shall know the LORD in that day; yea, they shall worship with sacrifice and offering, and shall vow a vow unto the LORD, and shall perform it. And the LORD will smite Egypt, smiting and healing; and they shall return unto the LORD, and He will be entreated of them, and will heal them.

In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall worship with the Assyrians.

In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth; for that the LORD of hosts hath blessed him, saying: "Blessed be Egypt My people and Assyria the work of My hands, and Israel Mine inheritance."

—Isaiah, Chapter 19 (19–25).

## JUDAH'S SONG OF PRAISE

IN that day shall this song be sung in the land of Judah: We have a strong city; walls and bulwarks doth He appoint for salvation. Open ye the gates, that the righteous nation that keepeth faithfulness may enter in. The mind stayed on Thee Thou keepest in perfect peace;

because it trusteth in Thee. Trust ye in the LORD for ever, for the LORD is GOD, an everlasting Rock. For He hath brought down them that dwell on high, the lofty city, laying it low, laying it low even to the ground, bringing it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy.

The way of the just is straight; Thou, Most Upright, makest plain the path of the just. Yea, in the way of Thy judgments, O LORD, have we waited for Thee; to Thy name and to Thy memorial is the desire of our soul. With my soul have I desired Thee in the night; yea, with my spirit within me have I sought Thee earnestly; for when Thy judgments are in the earth, the inhabitants of the world learn righteousness.

—Isaiah, Chapter 26 (1-9).

### AGAINST THE ALLIANCE WITH EGYPT

WOE to the rebellious children, saith the LORD, that take counsel, but not of Me; and that form projects, but not of My spirit, that they may add sin to sin; that walk to go down into Egypt, and have not asked at My mouth; to take refuge in the stronghold of Pharaoh, and to take shelter in the shadow of Egypt! Therefore shall the stronghold of Pharaoh turn to your shame, and the shelter in the shadow of Egypt to your confusion. For his princes are at Zoan, and his ambassadors are come to Hanes. They shall all be ashamed of a people that cannot profit them, that are not a help nor profit, but a shame, and also a reproach.

Through the land of trouble and anguish, from whence come the lioness and the lion, the viper and flying serpent,

they carry their riches upon the shoulders of young asses, and their treasures upon the humps of camels, to a people that shall not profit them. For Egypt helpeth in vain, and to no purpose; therefore have I called her "Arrogancy that sitteth still."

Now go, write it before them on a tablet, and inscribe it in a book, that it may be for the time to come for ever and ever. For it is a rebellious people, lying children, children that refuse to hear the teaching of the LORD; that say to the seers: "See not", and to the prophets: "Prophecy not unto us right things, speak unto us smooth things, prophecy delusions; get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us."

Wherefore thus saith the Holy One of Israel: Because ye despise this word, and trust in oppression and perverseness, and stay thereon; therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. And He shall break it as a potter's vessel is broken, breaking it in pieces without sparing; so that there shall not be found among the pieces thereof a sherd to take fire from the hearth, or to take water out of the cistern.

For thus said the Lord GOD, the Holy One of Israel: In sitting still and rest shall ye be saved, in quietness and in confidence shall be your strength; and ye would not. But ye said: "No, for we will flee upon horses"; therefore shall ye flee; and: "We will ride upon the swift"; therefore shall they that pursue you be swift. One thousand shall flee at the rebuke of one, at the rebuke of five shall ye flee; till ye be left as a beacon upon the top of a mountain, and as an ensign on a hill. And therefore will the

LORD wait, that He may be gracious unto you, and therefore will He be exalted, that He may have compassion upon you; for the LORD is a God of justice, happy are all they that wait for Him.

—Isaiah, Chapter 30 (1–18).

### PROMISE OF PEACE TO ZION

FOR, O people that dwellest in Zion at Jerusalem, thou shalt weep no more; He will surely be gracious unto thee at the voice of thy cry, when He shall hear, He will answer thee. And though the Lord give you sparing bread and scant water, yet shall not thy Teacher hide Himself any more, but thine eyes shall see thy Teacher; and thine ears shall hear a word behind thee, saying: "This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

And ye shall defile thy graven images overlaid with silver, and thy molten images covered with gold; thou shalt put them far away as one unclean; thou shalt say unto it: "Get thee hence." And He will give the rain for thy seed, wherewith thou sowest the ground, and bread of the increase of the ground, and it shall be fat and plenteous; in that day shall thy cattle feed in large pastures. The oxen likewise and the young asses that till the ground shall eat savoury provender, which hath been winnowed with the shovel and with the fan.

Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of the seven days, in the day that the LORD bindeth up the bruise of His people, and healeth the stroke of their wound.

—Isaiah, Chapter 30 (19–26).

## THE RIGHTEOUS COMMONWEALTH

BEHOLD, a king shall reign in righteousness, and as for princes, they shall rule in justice. And a man shall be as in a hiding-place from the wind, and a covert from the tempest; as by the watercourses in a dry place, as in the shadow of a great rock in a weary land. And the eyes of them that see shall not be closed, and the ears of them that hear shall attend. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

The vile person shall be no more called liberal, nor the churl said to be noble. For the vile person will speak villany, and his heart will work iniquity, to practise ungodliness, and to utter wickedness against the LORD, to make empty the soul of the hungry, and to cause the drink of the thirsty to fail. The instruments also of the churl are evil; he deviseth wicked devices to destroy the poor with lying words, and the needy when he speaketh right. But the liberal deviseth liberal things; and by liberal things shall he stand.

—Isaiah, Chapter 32 (1-8).

## RIGHTEOUSNESS AND PEACE

RISE up, ye women that are at ease, and hear my voice; ye confident daughters, give ear unto my speech. After a year and days shall ye be troubled, ye confident women; for the vintage shall fail, the ingathering shall not come. Tremble, ye women that are at ease; be troubled, ye confident ones for the land of my people whereon thorns and briers come up; yea, for all the houses of joy and the joyous city.

For the palace shall be forsaken; the city with its stir shall be deserted; the mound and the tower shall be for dens for ever, a joy of wild asses, a pasture of flocks; until the spirit be poured upon us from on high, and the wilderness become a fruitful field, and the fruitful field be counted for a forest. Then justice shall dwell in the wilderness, and righteousness shall abide in the fruitful field.

And the work of righteousness shall be peace; and the effect of righteousness quietness and confidence for ever. And My people shall abide in a peaceable habitation, and in secure dwellings, and in quiet resting-places. Happy are ye that sow beside all waters, that send forth freely the feet of the ox and the ass.

—Isaiah, Chapter 32 (9–20).

### COMFORT YE MY PEOPLE

COMFORT ye, comfort ye My people, saith your God. Bid Jerusalem take heart, and proclaim unto her, that her time of service is accomplished, that her guilt is paid off; that she hath received of the LORD's hand double for all her sins.

Hark! one calleth: "Clear ye in the wilderness the way of the LORD, make plain in the desert a highway for our God. Every valley shall be lifted up, and every mountain and hill shall be made low; and the rugged shall be made level, and the rough places a plain; and the glory of the LORD shall be revealed, and all flesh shall see it together; for the mouth of the LORD hath spoken it."

Hark! one saith: "Proclaim!" And he saith: "What shall I proclaim?" "All flesh is grass, and all the goodli-

ness thereof is as the flower of the field; the grass withereth, the flower fadeth; because the breath of the LORD bloweth upon it—surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever."

O thou that tellest good tidings to Zion, get thee up into the high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah: "Behold your God!" Behold, the Lord GOD will come as a Mighty One, and His arm will rule for Him; behold, His reward is with Him, and His recompense before Him. Even as a shepherd that feedeth his flock, that gathereth the lambs in his arm, and carrieth them in his bosom, and gently leadeth those that give suck.

—Isaiah, Chapter 40 (1-11).

## GOD'S INFINITE POWER

WHO hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath meted out the spirit of the LORD? Or who was His counsellor that he might instruct Him? With whom took He counsel, and who instructed Him, and taught Him in the path of right, and taught Him knowledge, and made Him to know the way of discernment?

Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, the isles are as a mote in weight. And Lebanon is not sufficient fuel, nor the beasts thereof sufficient for burnt-

offerings. All the nations are as nothing before Him; they are accounted by Him as things of nought, and vanity.

To whom then will ye liken God? Or what likeness will ye compare unto Him? The image perchance, which the craftsman hath melted, and the goldsmith spread over with gold, the silversmith casting silver chains? A holm-oak is set apart, he chooseth a tree that will not rot; he seeketh unto him a cunning craftsman to set up an image, that shall not be moved.

Know ye not? hear ye not? Hath it not been told you from the beginning? Have ye not understood the foundations of the earth? It is He that sitteth above the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth princes to nothing; He maketh the judges of the earth as a thing of nought. Scarce are they planted, scarce are they sown, scarce hath their stock taken root in the earth; when He bloweth upon them, they wither, and the whirlwind taketh them away as stubble.

To whom then will ye liken Me, that I should be equal? saith the Holy One. Lift up your eyes on high, and see: who hath created these? He that bringeth out their host by number, He calleth them all by name; by the greatness of His might, and for that He is strong in power, not one faileth.

Why sayest thou, O Jacob, and speakest, O Israel: "My way is hid from the LORD, and my right is passed over by my God?" Hast thou not known? hast thou not heard that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary?



His discernment is past searching out. He giveth power to the faint; and to him that hath no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait for the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.

—Isaiah, Chapter 40 (12–31).

### ISRAEL—SERVANT OF GOD

BUT thou, Israel, My servant, Jacob whom I have chosen, the seed of Abraham My friend; thou whom I have taken hold of from the ends of the earth, and called thee from the uttermost parts thereof, and said unto thee: "Thou art My servant, I have chosen thee and not cast thee away"; fear thou not, for I am with thee, be not dismayed, for I am thy God; I strengthen thee, yea, I help thee; yea, I uphold thee with My victorious right hand.

Behold, all they that were incensed against thee shall be ashamed and confounded; they that strove with thee shall be as nothing, and shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee; they that warred against thee shall be as nothing, and as a thing of nought. For I the LORD thy God hold thy right hand, Who say unto thee: "Fear not, I help thee." Fear not, thou worm Jacob, and ye men of Israel; I help thee, saith the LORD, and thy Redeemer, the Holy One of Israel.

Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth; I have put My spirit upon

him, he shall make the right to go forth to the nations. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the dimly burning wick shall he not quench; he shall make the right to go forth according to the truth. He shall not fail nor be crushed, till he have set the right in the earth; and the isles shall wait for his teaching.

Thus saith God the LORD, He that created the heavens, and stretched them forth, He that spread forth the earth and that which cometh out of it, He that giveth breath unto the people upon it, and spirit to them that walk therein: I the LORD have called thee in righteousness, and have taken hold of thy hand, and kept thee, and set thee for a covenant of the people, for a light of the nations; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison-house. I am the LORD, that is My name; and My glory will I not give to another, neither My praise to graven images. Behold, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them.

—Isaiah, Chapters 41 (8-14), 42 (1-9).

### ISRAEL—GOD'S WITNESSES

BUT now thus saith the LORD that created thee, O Jacob, and He that formed thee, O Israel: Fear not, for I have redeemed thee, I have called thee by thy name, thou art Mine. When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. For I am the LORD thy God, the Holy One of

Israel, thy Saviour, I have given Egypt as thy ransom, Ethiopia and Seba for thee.

Since thou art precious in My sight, and honourable, and I have loved thee; therefore will I give men for thee, and peoples for thy life. Fear not, for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north: "Give up", and to the south: "Keep not back, bring My sons from far, and My daughters from the end of the earth; every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him."

The blind people that have eyes shall be brought forth, and the deaf that have ears. All the nations are gathered together, and the peoples are assembled; who among them can declare this, and announce to us former things? Let them bring their witnesses, that they may be justified; and let them hear, and say: "It is truth." Ye are My witnesses, saith the LORD, and My servant whom I have chosen; that ye may know and believe Me, and understand that I am He; before Me there was no God formed, neither shall any be after Me.

I, even I, am the LORD; and beside Me there is no saviour. I have declared, and I have saved, and I have announced, and there was no strange god among you; therefore ye are My witnesses, saith the LORD, and I am God. Yea, since the day was I am He, and there is none that can deliver out of My hand; I will work, and who can reverse it?

Yet now hear, O Jacob My servant, and Israel, whom I have chosen; thus saith the LORD that made thee, and formed thee at thy birth, who will help thee: Fear not, O Jacob My servant, and thou, Jeshurun, whom I have

chosen. For I will pour water upon the thirsty land, and streams upon the dry ground; I will pour My spirit upon thy seed, and My blessing upon thine offspring; and they shall spring up among the grass, as willows by the watercourses. One shall say: "I am the LORD's"; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel.

Thus saith the LORD, the King of Israel, and his Redeemer the LORD of hosts: I am the first, and I am the last, and beside Me there is no God. And who, as I, can proclaim—let him declare it, and set it in order for Me—since I appointed the ancient people? And the things that are coming, and that shall come to pass, let them declare. Fear ye not, neither be afraid; have I not announced unto thee of old, and declared it? And ye are My witnesses. Is there a God beside Me? Yea, there is no Rock; I know not any.

—Isaiah, Chapters 43 (1-13), 44 (1-8).

### THE FOLLY OF IDOLATRY

THEY that fashion a graven image are all of them vanity, and their delectable things shall not profit; and their own witnesses see not, nor know; that they may be ashamed. Who hath fashioned a god, or molten an image that is profitable for nothing? Behold, all the fellows thereof shall be ashamed, and the craftsmen skilled above men; let them all be gathered together, let them stand up; they shall fear, they shall be ashamed together.

The smith maketh an axe, and worketh in the coals, and fashioneth it with hammers, and worketh it with his strong arm; yea, he is hungry, and his strength faileth;

he drinketh no water, and is faint. The carpenter stretcheth out a line; he marketh it out with a pencil; he fitteth it with planes, and he marketh it out with the compasses, and maketh it after the figure of a man, according to the beauty of a man, to dwell in the house. He heweth him down cedars, and taketh the ilex and the oak, and strengtheneth for himself one among the trees of the forest; he planteth a bay-tree, and the rain doth nourish it. Then a man useth it for fuel; and he taketh thereof, and warmeth himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto. He burneth the half thereof in the fire; with the half thereof he eateth flesh; he roasteth roast, and is satisfied; yea, he warmeth himself, and saith: "Aha, I am warm, I have seen the fire"; and the residue thereof he maketh a god, even his graven image; he falleth down unto it and worshippeth, and prayeth unto it, and saith: "Deliver me, for thou art my god."

They know not, neither do they understand; for their eyes are bedaubed, that they cannot see, and their hearts, that they cannot understand. And none considereth in his heart, neither is there knowledge nor understanding to say: "I have burned the half of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh and eaten it; and shall I make the residue thereof an abomination? Shall I fall down to the stock of a tree?" He striveth after ashes, a deceived heart hath turned him aside, that he cannot deliver his soul, nor say: "Is there not a lie in my right hand?"

Remember these things, O Jacob, and Israel, for thou art My servant; I have formed thee, thou art Mine own

servant; O Israel, thou shouldst not forget Me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto Me, for I have redeemed thee. Sing, O ye heavens, for the LORD hath done it; shout, ye lowest parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein; for the LORD hath redeemed Jacob, and doth glorify Himself in Israel.

—Isaiah, Chapter 44 (9–23).

### CYRUS—INSTRUMENT OF GOD

THUS saith the LORD, thy Redeemer, and He that formed thee at thy birth: I am the LORD, that maketh all things; that stretched forth the heavens alone; that spread abroad the earth by Myself; that frustrateth the tokens of the impostors, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the word of His servant, and performeth the counsel of His messengers; that saith of Jerusalem: "She shall be inhabited"; and of the cities of Judah: "They shall be built, and I will raise up the waste places thereof"; that saith to the deep: "Be dry, and I will dry up thy rivers"; that saith of Cyrus: "He is My shepherd, and shall perform all My pleasure"; even saying of Jerusalem: "She shall be built"; and to the temple: "Thy foundation shall be laid."

Thus saith the LORD to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him, and to loose the loins of kings; to open the doors before him, and that the gates may not be shut: I will go before thee, and make the crooked places straight; I will break in pieces the doors of brass, and cut in sunder the bars of

iron; and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I am the LORD, who call thee by thy name, even the God of Israel.

For the sake of Jacob My servant, and Israel Mine elect, I have called thee by thy name, I have surnamed thee, though thou hast not known Me. I am the LORD, and there is none else, beside Me there is no God; I have girded thee, though thou hast not known Me; that they may know from the rising of the sun, and from the west, that there is none beside Me; I am the LORD, and there is none else; I form the light, and create darkness; I make peace, and create evil; I am the LORD, that doeth all these things.

Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, that they may bring forth salvation, and let her cause righteousness to spring up together; I the LORD have created it.

—Isaiah, Chapters 44 (24–28), 45 (1–8).

### THE LORD ALONE IS GOD

O ISRAEL, that art saved by the LORD with an everlasting salvation; ye shall not be ashamed nor confounded evermore.

For thus saith the LORD that created the heavens, He is God; that formed the earth and made it, He established it, He created it not a waste, He formed it to be inhabited: I am the LORD, and there is none else. I have not spoken in secret, in a place of the land of darkness; I said not unto the seed of Jacob: "Seek ye Me in vain"; I the LORD speak righteousness, I declare things that are right.

Assemble yourselves and come, draw near together, ye that are escaped of the nations; they have no knowledge that carry the wood of their graven image, and pray unto a god that cannot save. Declare ye, and bring them near, yea, let them take counsel together: Who hath announced this from ancient time, and declared it of old? Have not I the LORD?

And there is no God else beside Me; a just God and a Saviour; there is none beside Me. Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else. By Myself have I sworn, the word is gone forth from My mouth in righteousness, and shall not come back, that unto Me every knee shall bow, every tongue shall swear.

—Isaiah, Chapter 45 (17–23).

### GOD'S LOVE OF ISRAEL AND ZION

THUS saith the LORD, the Redeemer of Israel, his Holy One, to him who is despised of men, to him who is abhorred of nations, to a servant of rulers: Kings shall see and arise; princes, and they shall prostrate themselves; because of the LORD that is faithful, even the Holy One of Israel, who hath chosen thee.

Thus saith the LORD: In an acceptable time have I answered thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to raise up the land, to cause to inherit the desolate heritages; saying to the prisoners: "Go forth"; to them that are in darkness: "Show yourselves"; they shall feed in the ways, and in all high hills shall be their pasture; they shall not hunger nor thirst, neither shall the heat nor sun smite them; for He that



hath compassion on them will lead them, even by the springs of water will He guide them. And I will make all My mountains a way, and My highways shall be raised on high. Behold, these shall come from far; and, lo, these from the north and from the west, and these from the land of Sinim.

Sing, O heavens, and be joyful, O earth, and break forth into singing, O mountains; for the LORD hath comforted His people, and hath compassion upon His afflicted.

But Zion said: "The LORD hath forsaken me, and the Lord hath forgotten me." Can a woman forget her sucking child, that she should not have compassion on the son of her body? Yea, these may forget, yet will not I forget thee. Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me. Thy children make haste; thy destroyers and they that made thee waste shall go forth from thee.

Lift up thine eyes round about, and behold: All these gather themselves together, and come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all as with an ornament, and gird thyself with them, like a bride. For thy waste and thy desolate places and thy land that hath been destroyed—surely now shalt thou be too narrow for the inhabitants, and they that swallowed thee up shall be far away. The children of thy bereavement shall yet say in thine ears: "The place is too narrow for me; give place to me that I may dwell." Then shalt thou say in thy heart: "Who hath begotten me these, seeing I have been bereaved of my children, and am solitary, an exile, and wandering to and fro? And who hath brought up these? Behold, I was left alone; these, where were they?"

Thus saith the Lord God: Behold, I will lift up My hand to the nations, and set up Mine ensign to the peoples, and they shall bring thy sons in their bosom, and thy daughters shall be carried upon their shoulders. And kings shall be thy foster-fathers, and their queens thy nursing mothers; they shall bow down to thee with their face to the earth, and lick the dust of thy feet; and thou shalt know that I am the LORD, for they shall not be ashamed that wait for Me.

Shall the prey be taken from the mighty, or the captives of the victorious be delivered? But thus saith the LORD: Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; and I will contend with him that contendeth with thee, and I will save thy children.

—Isaiah, Chapter 49 (7–25).

## GOD COMFORTS ISRAEL AND ZION

HEARKEN to Me, ye that follow after righteousness, ye that seek the LORD; look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged. Look unto Abraham your father, and unto Sarah that bore you; for when he was but one I called him, and I blessed him, and made him many. For the LORD hath comforted Zion; He hath comforted all her waste places, and hath made her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

Attend unto Me, O My people, and give ear unto Me, O My nation; for instruction shall go forth from Me, and My right on a sudden for a light of the peoples. My favour is near, My salvation is gone forth, and Mine

arms shall judge the peoples; the isles shall wait for Me, and on Mine arm shall they trust.

Hearken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the taunt of men, neither be ye dismayed at their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but My favour shall be for ever, and My salvation unto all generations.

And the ransomed of the LORD shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads; they shall obtain gladness and joy; and sorrow and sighing shall flee away.

I, even I, am He that comforteth you; who art thou, that thou art afraid of man that shall die, and of the son of man that shall be made as grass; and hast forgotten the LORD thy Maker, that stretched forth the heavens, and laid the foundations of the earth; and fearest continually all the day because of the fury of the oppressor, as he maketh ready to destroy? And where is the fury of the oppressor? He that is bent down shall speedily be loosed; and he shall not go down dying into the pit, neither shall his bread fail.

For I am the LORD thy God, who stirreth up the sea, that the waves thereof roar; the LORD of hosts is His name. And I have put My words in thy mouth, and have covered thee in the shadow of My hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion: "Thou art My people."

Awake, awake, stand up, O Jerusalem, that hast drunk at the hand of the LORD the cup of His fury; thou hast drunken the beaker, even the cup of staggering, and drained it. There is none to guide her among all the sons

whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up. These two things are befallen thee; who shall bemoan thee? Desolation and destruction, and the famine and the sword; how shall I comfort thee? Thy sons have fainted, they lie at the head of all the streets, as an antelope in a net; they are full of the fury of the LORD, the rebuke of thy God. Therefore hear now this, thou afflicted, and drunken, but not with wine; thus saith thy Lord the LORD, and thy God that pleadeth the cause of His people: Behold, I have taken out of thy hand the cup of staggering; the beaker, even the cup of My fury, thou shalt no more drink it again; and I will put it into the hand of them that afflict thee; that have said to thy soul: "Bow down, that we may go over"; and thou hast laid thy back as the ground, and as the street, to them that go over.

—Isaiah, Chapter 51.

## THE RESTORATION OF ZION

AWAKE, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; shake thyself from the dust; arise, and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion.

How beautiful upon the mountains are the feet of the messenger of good tidings, that announceth peace, the harbinger of good tidings, that announceth salvation; that saith unto Zion: "Thy God reigneth!" Hark, thy watchmen! they lift up the voice, together do they sing; for they shall see, eye to eye, the LORD returning to Zion.

Break forth into joy, sing together, ye waste places of Jerusalem; for the LORD hath comforted His people, He hath redeemed Jerusalem.

The LORD hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, ye that bear the vessels of the LORD. For ye shall not go out in haste, neither shall ye go in flight; for the LORD will go before you, and the God of Israel will be your rearward.

—Isaiah, Chapter 52 (1-2; 7-12).

## ISRAEL—THE SUFFERING SERVANT

BETHOLD, My servant shall prosper, he shall be exalted and lifted up, and shall be very high. According as many were appalled at thee—so marred was his visage unlike that of a man, and his form unlike that of the sons of men—so shall he startle many nations, kings shall shut their mouths because of him; for that which had not been told them shall they see, and that which they had not heard shall they perceive.

“Who would have believed our report? And to whom hath the arm of the LORD been revealed? For he shot up right forth as a sapling, and as a root out of a dry ground; he had no form nor comeliness, that we should look upon him, nor beauty that we should delight in him. He was despised, and forsaken of men, a man of pains, and acquainted with disease, and as one from whom men hide their face; he was despised, and we esteemed him not. Surely our diseases he did bear, and our pains he carried;

whereas we did esteem him stricken, smitten of God, and afflicted. But he was wounded because of our transgressions, he was crushed because of our iniquities; the chastisement of our welfare was upon him, and with his stripes we were healed.

"All we like sheep did go astray, we turned every one to his own way; and the LORD hath made to light on him the iniquity of us all. He was oppressed, though he humbled himself and opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb; yea, he opened not his mouth. By oppression and judgment he was taken away, and with his generation who did reason? For he was cut off out of the land of the living, for the transgression of my people to whom the stroke was due. And they made his grave with the wicked, and with the rich his tomb; although he had done no violence, neither was any deceit in his mouth."

Yet it pleased the LORD to crush him by disease; to see if his soul would offer itself in restitution, that he might see his seed, prolong his days, and that the purpose of the LORD might prosper by his hand: Of the travail of his soul he shall see to the full, even My servant, who by his knowledge did justify the Righteous One to the many, and their iniquities he did bear. Therefore will I divide him a portion among the great, and he shall divide the spoil with the mighty; because he bared his soul unto death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

—Isaiah, Chapters 52 (13–15), 53.

## ZION ENLARGED

SING, O barren, thou that didst not bear, break forth into singing, and cry aloud, thou that didst not travail; for more are the children of the desolate than the children of the married wife, saith the LORD. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations, spare not; lengthen thy cords, and strengthen thy stakes. For thou shalt spread abroad on the right hand and on the left; and thy seed shall possess the nations, and make the desolate cities to be inhabited.

Fear not, for thou shalt not be ashamed. Neither be thou confounded, for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and the reproach of thy widowhood shalt thou remember no more. For thy Maker is thy husband, the LORD of hosts is His name; and the Holy One of Israel is thy Redeemer, the God of the whole earth shall He be called.

For the LORD hath called thee as a wife forsaken and grieved in spirit; and a wife of youth, can she be rejected? saith thy God. For a small moment have I forsaken thee; but with great compassion will I gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have compassion on thee, saith the LORD thy Redeemer.

For this is as the waters of Noah unto Me; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the LORD that hath compassion on thee.

O thou afflicted, tossed with tempest, and not comforted, behold, I will set thy stones in fair colours, and lay thy foundations with sapphires. And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones. And all thy children shall be taught of the LORD, and great shall be the peace of thy children. In righteousness shalt thou be established; be thou far from oppression, for thou shalt not fear; and from ruin, for it shall not come near thee.

Behold, they may gather together, but not by Me; whosoever shall gather together against thee shall fall because of thee. Behold, I have created the smith that bloweth the fire of coals, and bringeth forth a weapon for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their due reward from Me, saith the LORD.

—Isaiah, Chapter 54.

## GOD'S THOUGHTS AND MAN'S WAYS

Ho, every one that thirsteth, come ye for water, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? And your gain for that which satisfieth not?

Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me; hear, and your soul shall live; and I will make an everlasting covenant with you,



even the sure mercies of David. Behold, I have given him for a witness to the peoples, a prince and commander to the peoples. Behold, thou shalt call a nation that thou knowest not, and a nation that knew not thee shall run unto thee; because of the LORD thy God, and for the Holy One of Israel, for He hath glorified thee.

Seek ye the LORD while He may be found, call ye upon Him while He is near; let the wicked forsake his way, and the man of iniquity his thoughts; and let him return unto the LORD, and He will have compassion upon him, and to our God, for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways My ways, saith the LORD. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.

For as the rain cometh down and the snow from heaven, and returneth not thither, except it water the earth, and make it bring forth and bud, and give seed to the sower and bread to the eater; so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, except it accomplish that which I please, and make the thing whereto I sent it prosper.

For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the cypress, and instead of the brier shall come up the myrtle; and it shall be to the LORD for a memorial, for an everlasting sign that shall not be cut off.

—Isaiah, Chapter 55.

## THE ALIEN AND ISRAEL

THUS saith the LORD: keep ye justice, and do righteousness; for My salvation is near to come, and My favour to be revealed. Happy is the man that doeth this, and the son of man that holdeth fast by it; that keepeth the sabbath from profaning it, and keepeth his hand from doing any evil. Neither let the alien, that hath joined himself to the LORD, speak, saying: "The LORD will surely separate me from His people."

Also the aliens, that join themselves to the LORD, to minister unto Him, and to love the name of the LORD, to be His servants, every one that keepeth the sabbath from profaning it, and holdeth fast by My covenant: even them will I bring to My holy mountain, and make them joyful in My house of prayer; their burnt-offerings and their sacrifices shall be acceptable upon Mine altar; for My house shall be called a house of prayer for all peoples. Saith the Lord GOD who gathereth the dispersed of Israel: Yet will I gather others to him, beside those of him that are gathered.

—Isaiah, Chapter 56 (1–8).

## INWARD PEACE

CAST ye up, cast ye up, clear the way, take up the stumblingblock out of the way of My people. For thus saith the High and Lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

For I will not contend for ever, neither will I be always

wroth; for the spirit that enwrappeth itself is from Me, and the souls which I have made. For the iniquity of his covetousness was I wroth and smote him, I hid Me and was wroth; and he went on frowardly in the way of his heart. I have seen his ways, and will heal him; I will lead him also, and requite with comforts him and his mourners.

Peace, peace, to him that is far off and to him that is near, saith the LORD that createth the fruit of the lips; and I will heal him. But the wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt. There is no peace, saith my God concerning the wicked.

—Isaiah, Chapter 57 (14–21).

## THE TRUE FAST

CRY aloud, spare not, lift up thy voice like a horn, and declare unto My people their transgression, and to the house of Jacob their sins. Yet they seek Me daily, and delight to know My ways; as a nation that did righteousness, and forsook not the ordinance of their God, they ask of Me righteous ordinances, they delight to draw near unto God.

“Wherefore have we fasted, and Thou seest not? Wherefore have we afflicted our soul, and Thou takest no knowledge?”—Behold, in the day of your fast ye pursue your business, and exact all your labours. Behold, ye fast for strife and contention, and to smite with the fist of wickedness; ye fast not this day so as to make your voice to be heard on high. Is such the fast that I have chosen? the day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sack-

cloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the LORD?

Is not this the fast that I have chosen? To loose the fetters of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thy healing shall spring forth speedily; and thy righteousness shall go before thee, the glory of the LORD shall be thy rearward. Then shalt thou call, and the LORD will answer; thou shalt cry, and He will say: "Here I am."

If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking wickedness; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in darkness, and thy gloom be as the noonday; and the LORD will guide thee continually, and satisfy thy soul in drought, and make strong thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places, thou shalt raise up the foundations of many generations; and thou shalt be called The repairer of the breach, The restorer of paths to dwell in.

If thou turn away thy foot because of the sabbath, from pursuing thy business on My holy day; and call the sabbath a delight, and the holy of the LORD honourable; and shalt honour it, not doing thy wonted ways, nor pursuing thy business, nor speaking thereof; then shalt thou delight thyself in the LORD, and I will make thee to

ride upon the high places of the earth, and I will feed thee with the heritage of Jacob thy father; for the mouth of the LORD hath spoken it.

—Isaiah, Chapter 58.

### ZION—CITY OF GOD

ARISE, shine, for thy light is come, and the glory of the LORD is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the peoples; but upon thee the LORD will arise, and His glory shall be seen upon thee. And nations shall walk by thy light, and kings by the brightness of thy rising.

Lift up thine eyes round about, and see: They all are gathered together, and come to thee; thy sons come from far, and thy daughters are borne on the side. Then thou shalt see and be radiant, and thy heart shall throb and be enlarged; because the abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee. The caravan of camels shall cover thee, and of the young camels of Midian and Ephah, all coming from Sheba; they shall bring gold and frankincense, and shall proclaim the praises of the LORD. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee; they shall come up with acceptance on Mine altar, and I will glorify My glorious house.

Who are these that fly as a cloud, and as the doves to their cotes? Surely the isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, for the name of the LORD thy God, and for the Holy One of Israel, because He hath glorified thee.

And aliens shall build up thy walls, and their kings shall minister unto thee; for in My wrath I smote thee, but in My favour have I had compassion on thee. Thy gates also shall be open continually, day and night, they shall not be shut; that men may bring unto thee the wealth of the nations, and their kings in procession. For that nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

The glory of Lebanon shall come unto thee, the cypress, the plane-tree, and the larch together; to beautify the place of My sanctuary, and I will make the place of My feet glorious. And the sons of them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow down at the soles of thy feet; and they shall call thee The city of the LORD, The Zion of the Holy One of Israel.

Whereas thou hast been forsaken and hated, so that no man passed through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the nations, and shalt suck the breast of kings; and thou shalt know that I the LORD am thy Saviour, and I, the Mighty One of Jacob, thy Redeemer.

For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron; I will also make thy officers peace, and righteousness thy magistrates. Violence shall no more be heard in thy land, desolation nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the LORD shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither

shall thy moon withdraw itself; for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous, they shall inherit the land for ever; the branch of My planting, the work of My hands, wherein I glory. The smallest shall become a thousand, and the least a mighty nation; I the LORD will hasten it in its time.

—Isaiah, Chapter 60.

## THE REWARD OF FAITHFUL REMEMBRANCE

THE spirit of the Lord GOD is upon me; because the Lord hath anointed me to bring good tidings unto the humble; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the eyes to them that are bound; to proclaim the year of the LORD's good pleasure, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland in place of ashes, the oil of joy in place of mourning, the mantle of praise in place of the spirit of heaviness; that they might be called terebinths of righteousness, the planting of the LORD, wherein He might glory. And they shall build the old wastes, they shall raise up the former desolations, and they shall renew the waste cities, the desolations of many generations.

I will greatly rejoice in the LORD, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, as a bridegroom putteth on a priestly diadem, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her growth, and as the garden causeth the things that are sown in it to spring forth;

so the Lord GOD will cause victory and glory to spring forth before all the nations.

For Zion's sake will I not hold My peace, and for Jerusalem's sake I will not rest, until her triumph go forth as brightness, and her salvation as a torch that burneth. And the nations shall see thy triumph, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the LORD shall mark out.

Thou shalt also be a crown of beauty in the hand of the LORD, and a royal diadem in the open hand of thy God. Thou shalt no more be termed Forsaken, neither shall thy land any more be termed Desolate; but thou shalt be called, My delight is in her, and thy land, Espoused; for the LORD delighteth in thee, and thy land shall be espoused. For as a young man espouseth a virgin, so shall thy sons espouse thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

I have set watchmen upon thy walls, O Jerusalem, they shall never hold their peace day nor night: "Ye that are the LORD's remembrancers, take ye no rest, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth."

The LORD hath sworn by His right hand, and by the arm of His strength: Surely I will no more give thy corn to be food for thine enemies; and strangers shall not drink thy wine, for which thou hast laboured; but they that have garnered it shall eat it, and praise the LORD, and they that have gathered it shall drink it in the courts of My sanctuary.

Go through, go through the gates, clear ye the way of the people; cast up, cast up the highway, gather out the



stones; lift up an ensign over the peoples. Behold, the LORD hath proclaimed unto the end of the earth: Say ye to the daughter of Zion: "Behold, thy salvation cometh; behold, His reward is with Him, and His recompense before Him." And they shall call them The holy people, the redeemed of the LORD; and thou shalt be called Sought out, a city not forsaken.

—Isaiah, Chapters 61, 62.

# JEREMIAH ירמיה

## THE CALL OF JEREMIAH

THE words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin, to whom the word of the LORD came in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of his reign. It came also in the days of Jehoiakim the son of Josiah, king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah, king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

And the word of the LORD came unto me, saying: Before I formed thee I knew thee, and before thou wast born I sanctified thee; I have appointed thee a prophet unto the nations. Then said I: "Ah, Lord GOD! behold, I cannot speak; for I am a child." But the LORD said unto me: "Say not: I am a child; for to whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak. Be not afraid of them; For I am with thee to deliver thee, saith the LORD." Then the LORD put forth His hand, and touched my mouth; and the LORD said unto me: Behold, I have put My words in thy mouth; see, I have this day set thee over the nations and over the kingdoms, to root out and to pull down, and to destroy and to overthrow; to build, and to plant.

Moreover the word of the LORD came unto me, saying: "Jeremiah, what seest thou?" And I said: "I see a rod of an almond-tree." Then said the LORD unto me: "Thou hast well seen; for I watch over My word to perform it."

And the word of the LORD came unto me the second

time, saying: "What seest thou?" And I said: "I see a seething pot; and the face thereof is from the north." Then the LORD said unto me: "Out of the north the evil shall break forth upon all the inhabitants of the land. For, lo, I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne at the entrance of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. And I will utter my judgments against them touching all their wickedness; in that they have forsaken Me, and have offered unto other gods, and worshipped the work of their own hands.

"Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee; be not dismayed at them, lest I dismay thee before them. For, behold, I have made thee this day a fortified city, and an iron pillar, and brazen walls, against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the LORD, to deliver thee."

—Jeremiah, Chapter 1.

## BROKEN CISTERNS

AND the word of the LORD came to me, saying: Go, and cry in the ears of Jerusalem, saying: Thus saith the LORD:

I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown. Israel is

the LORD's hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the LORD.

Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel; thus saith the LORD: What unrighteousness have your fathers found in Me, that they are gone far from Me, and have walked after things of nought, and are become nought? Neither said they: "Where is the LORD that brought us up out of the land of Egypt; that led us through the wilderness, through a land of deserts and of pits, through a land of drougt and of the shadow of death, through a land that no man passed through, and where no man dwelt?"

And I brought you into a land of fruitful fields, to eat the fruit thereof and the good thereof; but when ye entered, ye defiled My land, and made My heritage an abomination. The priests said not: "Where is the LORD?" And they that handle the law knew Me not, and the rulers transgressed against Me; the prophets also prophesied by Baal, and walked after things that do not profit. Wherefore I will yet plead with you, saith the LORD, and with your children's children will I plead.

For pass over to the isles of the Kittites, and see, and send unto Kedar, and consider diligently, and see if there hath been such a thing. Hath a nation changed its gods, which yet are no gods? But My people hath changed its glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye exceeding amazed, saith the LORD. For My people have committed two evils: They have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets; who say to a stock: "Thou art my father", and to a stone: "Thou hast brought us forth", for they have turned their back unto Me, and not their face; but in the time of their trouble they will say: "Arise, and save us." But where are thy gods that thou hast made thee? Let them arise, if they can save thee in the time of thy trouble; for according to the number of thy cities are thy gods, O Judah.

—Jeremiah, Chapter 2 (1-13; 26-28).

### A PLEA FOR ISRAEL'S RETURN TO GOD

RETURN, thou backsliding Israel, saith the LORD; I will not frown upon you; for I am merciful, saith the LORD, I will not bear grudge for ever. Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every leafy tree, and ye have not hearkened to My voice, saith the LORD.

Return, O backsliding children, saith the LORD; for I am a lord unto you, and I will take you one of a city, and two of a family, and I will bring you to Zion; and I will give you shepherds according to My heart, who shall feed you with knowledge and understanding. And it shall come to pass, when ye are multiplied and increased in the land, in those days, saith the LORD, they shall say no more: The ark of the covenant of the LORD; neither shall it come to mind; neither shall they make mention of it; neither shall they miss it; neither shall it be made any more. At that time they shall call Jerusalem The

throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem; neither shall they walk any more after the stubbornness of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.

But I said: "How would I put thee among the sons, and give thee a pleasant land, the goodliest heritage of the nations!" And I said: "Thou shalt call Me, My father; and shalt not turn away from following Me." Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with Me, O house of Israel, saith the LORD.

Hark! upon the high hills is heard the suppliant weeping of the children of Israel; for that they have perverted their way, they have forgotten the LORD their God.

Return, ye backsliding children, I will heal your backslidings.—"Here we are, we are come unto Thee; for Thou art the LORD our God. Truly vain have proved the hills, the uproar on the mountains; truly in the LORD our God is the salvation of Israel. But the shameful thing hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters. Let us lie down in our shame, and let our confusion cover us; for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day; and we have not hearkened to the voice of the LORD our God."

If thou wilt return, O Israel, saith the LORD, yea, return unto Me; and if thou wilt put away thy detestable things out of My sight, and wilt not waver, and wilt swear:

"As the LORD liveth" in truth, in justice, and in righteousness; then shall the nations bless themselves by Him, and in Him shall they glory.

—Jeremiah, Chapters 3 (12-25), 4 (1-2).

## RELIGION DEMANDS RIGHT LIVING

THE word that came to Jeremiah from the LORD, saying: Stand in the gate of the LORD's house, and proclaim there this word, and say: Hear the word of the LORD, all ye of Judah, that enter in at these gates to worship the LORD. Thus saith the LORD of hosts, the God of Israel:

Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying: "The temple of the LORD, the temple of the LORD, the temple of the LORD!" Nay, but if ye thoroughly amend your ways and your doings; if ye thoroughly execute justice between a man and his neighbour; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt; then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever. Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and offer unto Baal, and walk after other gods whom ye have not known, and come and stand before Me in this house, whereupon My name is called, and say: "We are delivered", that ye may do all these abominations? Is this house, whereupon My name is called, become a den of robbers in your eyes?

Behold, I, even I, have seen it, saith the LORD. For go ye now unto My place which was in Shiloh, where I

caused My name to dwell at the first, and see what I did to it for the wickedness of My people Israel. And now, because ye have done all these works, saith the LORD, and I spoke unto you, speaking betimes and often, but ye heard not, and I called you, but ye answered not; therefore will I do unto the house, whereupon My name is called, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of My sight, as I have cast out all your brethren, even the whole seed of Ephraim.

Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to Me; for I will not hear thee. Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke Me.

Thus saith the LORD of hosts, the God of Israel: Add your burnt-offerings unto your sacrifices, and eat ye flesh. For I spoke not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices; but this thing I commanded them, saying: "Hearken unto My voice, and I will be your God, and ye shall be My people; and walk ye in all the way that I command you, that it may be well with you." But they hearkened not, nor inclined their ear, but walked in their own counsels, even in the stubbornness of their evil heart, and went backward and not forward, even since the day that your fathers came forth out of the land of Egypt unto this day; and though I have sent unto you all My servants



the prophets, sending them daily betimes and often, yet they hearkened not unto Me, nor inclined their ear, but made their neck stiff; they did worse than their fathers.

And thou shalt speak all these words unto them, but they will not hearken to thee; thou shalt also call unto them, but they will not answer thee. Therefore thou shalt say unto them: This is the nation that hath not hearkened to the voice of the LORD their God, nor received correction; faithfulness is perished, and is cut off from their mouth.

Cut off thy hair, and cast it away, and take up a lamentation on the high hills; for the LORD hath rejected and forsaken the generation of His wrath. For the children of Judah have done that which is evil in My sight, saith the LORD; they have set their detestable things in the house whereon My name is called, to defile it. Therefore will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride; for the land shall be desolate.

—Jeremiah, Chapter 7.

## TRUE WISDOM, MIGHT, AND GLORY

THUS saith the LORD: Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth, and knoweth Me, that I am the LORD who exercise mercy, justice, and righteousness, in the earth; for in these things I delight, saith the LORD.

—Jeremiah, Chapter 9 (22-23).

## RELIANCE ON GOD

THUS saith the LORD: Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. For he shall be like a tamarisk in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, a salt land and not inhabited. Blessed is the man that trusteth in the LORD, and whose trust the LORD is. For he shall be as a tree planted by the waters, and that spreadeth out its roots by the river, and shall not see when heat cometh, but its foliage shall be luxuriant; and shall not be anxious in the year of drought, neither shall cease from yielding fruit.

The heart is deceitful above all things, and it is exceedingly weak—who can know it? I the LORD search the heart, I try the reins, even to give every man according to his ways, according to the fruit of his doings.

As the partridge that broodeth over young which she hath not brought forth, so is he that getteth riches, and not by right; in the midst of his days he shall leave them, and at his end he shall be a fool.

Thou throne of glory, on high from the beginning, thou place of our sanctuary, thou hope of Israel, the LORD! All that forsake Thee shall be ashamed; they that depart from Thee shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.

Heal me, O LORD, and I shall be healed; save me, and I shall be saved; for Thou art my praise.

—Jeremiah, Chapter 17 (5-14).

## THE POTTER AND THE CLAY

THE word which came to Jeremiah from the LORD, saying: "Arise, and go down to the potter's house, and there I will cause thee to hear My words." Then I went down to the potter's house, and, behold, he was at his work on the wheels. And whensoever the vessel that he made of the clay was marred in the hand of the potter, he made it again another vessel, as seemed good to the potter to make it.

Then the word of the LORD came to me, saying: "O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay in the potter's hand, so are ye in My hand, O house of Israel. At one instant I may speak concerning a nation, and concerning a kingdom, to pluck up and to break down and to destroy it; but if that nation turn from their evil, because of which I have spoken against it, I repent of the evil that I thought to do unto it. And at one instant I may speak concerning a nation, and concerning a kingdom, to build and to plant it; but if it do evil in My sight, that it hearken not to My voice, then I repent of the good, wherewith I said I would benefit it.

"Now therefore do thou speak to the men of Judah, and to the inhabitants of Jerusalem, saying: Thus saith the LORD: Behold, I frame evil against you, and devise a device against you; return ye now every one from his evil way, and amend your ways and your doings. But they say: There is no hope; but we will walk after our own devices, and we will do every one after the stubbornness of his evil heart.

"Therefore thus saith the LORD: Ask ye now among

the nations, who hath heard such things? The virgin of Israel hath done a very horrible thing. Doth the snow of Lebanon fail from the rock of the field? Or are the strange cold flowing waters plucked up? For My people hath forgotten Me, they offer unto vanity; and they have been made to stumble in their ways, in the ancient paths, to walk in bypaths, in a way not cast up; to make their land an astonishment, and a perpetual hissing; every one that passeth thereby shall be astonished, and shake his head. I will scatter them as with an east wind before the enemy; I will look upon their back, and not their face, in the day of their calamity."

—Jeremiah, Chapter 18 (1-17).

## JEREMIAH IN THE STOCKS

THEN came Jeremiah from Topheth, whither the LORD had sent him to prophesy; and he stood in the court of the LORD's house, and said to all the people: "Thus saith the LORD of hosts, the God of Israel: Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it; because they have made their neck stiff, that they might not hear My words."

Now Pashhur the son of Immer the priest, who was chief officer in the house of the LORD, heard Jeremiah prophesying these things. Then Pashhur smote Jeremiah the prophet, and put him in the stocks that were in the upper gate of Benjamin, which was in the house of the LORD. And it came to pass on the morrow, that Pashhur brought forth Jeremiah out of the stocks.

Then said Jeremiah unto him: "The LORD hath not called thy name Pashhur, but Magor-missabib (Terror

on every side). For thus saith the LORD: Behold, I will make thee a terror to thyself, and to all thy friends; and they shall fall by the sword of their enemies, and thine eyes shall behold it; and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive to Babylon, and shall slay them with the sword. Moreover I will give all the store of this city, and all the gains thereof, and all the wealth thereof, yea, all the treasures of the kings of Judah will I give into the hand of their enemies, who shall despoil them, and take them, and carry them to Babylon.

"And thou, Pashhur, and all that dwell in thy house shall go into captivity; and thou shalt come to Babylon, and there thou shalt die, and there shalt thou be buried, thou, and all thy friends, to whom thou hast prophesied falsely."

—Jeremiah, Chapters 19 (14–15), 20 (1–6).

## THE PROPHET SPEAKS IN SPITE OF HIMSELF

O LORD, Thou hast enticed me, and I was enticed, Thou hast overcome me, and hast prevailed; I am become a laughing-stock all the day, every one mocketh me. For as often as I speak, I cry out, I cry: "Violence and spoil"; because the word of the LORD is made a reproach unto me, and a derision, all the day. And if I say: "I will not make mention of Him, nor speak any more in His name", then there is in my heart as it were a burning fire shut up in my bones, and I weary myself to hold it in, but cannot. For I have heard the whispering of many, terror on every side: "We will denounce him,"—even of all my familiar friends, them that watch for my halting—

"peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him." But the LORD is with me as a mighty warrior; therefore my persecutors shall stumble, and they shall not prevail; they shall be greatly ashamed, because they have not prospered, even with an everlasting confusion which shall never be forgotten. But, O LORD of hosts, that triest the righteous, that seest the reins and the heart, let me see Thy vengeance on them; for unto Thee have I revealed my cause.

—Jeremiah, Chapter 20 (7-12).

### AGAINST THE KINGS OF JUDAH

THUS said the LORD: Go down to the house of the king of Judah, and speak there this word, and say: Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates. Thus saith the LORD:

Execute ye justice and righteousness, and deliver the spoiled out of the hand of the oppressor; and do no wrong, do no violence, to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people. But if ye will not hear these words, I swear by Myself, saith the LORD, that this house shall become a desolation.

For thus saith the LORD concerning the house of the king of Judah: Thou art Gilead unto Me, the head of Lebanon; yet surely I will make thee a wilderness, cities

which are not inhabited. And I will prepare destroyers against thee, every one with his weapons; and they shall cut down thy choice cedars, and cast them into the fire. And many nations shall pass by this city, and they shall say every man to his neighbour: "Wherefore hath the LORD done thus unto this great city?" Then they shall answer: "Because they forsook the covenant of the LORD their God, and worshipped other gods, and served them."

Weep ye not for the dead, neither bemoan him; but weep sore for him that goeth away, for he shall return no more, nor see his native country. For thus saith the LORD touching Shallum the son of Josiah, king of Judah, who reigned instead of Josiah his father, and who went forth out of this place: He shall not return thither any more; but in the place whither they have led him captive, there shall he die, and he shall see this land no more.

Woe unto him that buildeth his house by unrighteousness, and his chambers by injustice; that useth his neighbour's service without wages, and giveth him not his hire; that saith: "I will build me a wide house and spacious chambers", and cutteth him out windows, and it is ceiled with cedar, and painted with vermilion. Shalt thou reign, because thou strivest to excel in cedar? Did not thy father eat and drink, and do justice and righteousness? Then it was well with him. He judged the cause of the poor and needy; then it was well. Is not this to know Me? saith the LORD.

But thine eyes and thy heart are only for thy covetousness, and for shedding innocent blood, and for oppression, and for violence, to do it. Therefore thus saith the

LORD concerning Jehoiakim the son of Josiah, king of Judah: They shall not lament for him: "Ah my brother!" or: "Ah sister!" They shall not lament for him: "Ah lord!" or: "Ah his glory!" He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

—Jeremiah, Chapter 22 (1-19).

### AGAINST THE FAITHLESS PROPHETS

WOE unto the shepherds that destroy and scatter the sheep of My pasture! saith the LORD. Therefore thus saith the LORD, the God of Israel, against the shepherds that feed My people: Ye have scattered My flock, and driven them away, and have not taken care of them; behold, I will visit upon you the evil of your doings, saith the LORD. And I will gather the remnant of My flock out of all the countries whither I have driven them, and will bring them back to their folds; and they shall be fruitful and multiply. And I will set up shepherds over them, who shall feed them; and they shall fear no more, nor be dismayed, neither shall any be lacking, saith the LORD.

Behold, the days come, saith the LORD, that I will raise unto David a righteous shoot, and he shall reign as king and prosper, and shall execute justice and righteousness in the land. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, "The LORD is our righteousness."

Therefore, behold, the days come, saith the LORD, that they shall no more say: "As the LORD liveth, that brought up the children of Israel out of the land of



Egypt"; but: "As the LORD liveth, that brought up and that led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them"; and they shall dwell in their own land.

Thus saith the LORD of hosts: Hearken not unto the words of the prophets that prophesy unto you, they lead you unto vanity; they speak a vision of their own heart, and not out of the mouth of the LORD. They say continually unto them that despise Me: "The LORD hath said: Ye shall have peace"; and unto every one that walketh in the stubbornness of his own heart they say: "No evil shall come upon you"; for who hath stood in the council of the LORD, that he should perceive and hear His word? Who hath attended to His word, and heard it?

I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied. But if they have stood in My council, then let them cause My people to hear My words, and turn them from their evil way, and from the evil of their doings.

Am I a God near at hand, saith the LORD, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD. I have heard what the prophets have said, that prophesy lies in My name, saying: "I have dreamed, I have dreamed." How long shall this be? Is it in the heart of the prophets that prophesy lies, and the prophets of the deceit of their own heart? That think to cause My people to forget My name by their dreams which they tell every man to his neighbour, as their fathers forgot My name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath My word, let him speak My word faithfully. What

hath the straw to do with the wheat? saith the LORD. Is not My word like as fire? saith the LORD; and like a hammer that breaketh the rock in pieces?

Therefore, behold, I am against the prophets, saith the LORD, that steal My words every one from his neighbour. Behold, I am against the prophets, saith the LORD, that use their tongues and say: "He saith." Behold, I am against them that prophesy lying dreams, saith the LORD, and do tell them, and cause My people to err by their lies, and by their wantonness; yet I sent them not, nor commanded them; neither can they profit this people at all, saith the LORD.

—Jeremiah, Chapter 23.

## JEREMIAH THREATENED WITH DEATH

IN the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, came this word from the LORD, saying: "Thus saith the LORD: Stand in the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, all the words that I command thee to speak unto them; diminish not a word. It may be they will hearken, and turn every man from his evil way; that I may repent Me of the evil, which I purpose to do unto them because of the evil of their doings. And thou shalt say unto them: Thus saith the LORD: If ye will not hearken to Me, to walk in My law, which I have set before you, to hearken to the words of My servants the prophets, whom I send unto you, even sending them betimes and often, but ye have not hearkened; then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth."

So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD. Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded him to speak unto all the people, that the priests and the prophets and all the people laid hold on him, saying: "Thou shalt surely die. Why hast thou prophesied in the name of the LORD, saying: This house shall be like Shiloh, and this city shall be desolate, without an inhabitant?" And all the people were gathered against Jeremiah in the house of the LORD.

When the princes of Judah heard these things, they came up from the king's house unto the house of the LORD; and they sat in the entry of the new gate of the LORD's house. Then spoke the priests and the prophets unto the princes and to all the people, saying: "This man is worthy of death; for he hath prophesied against this city, as ye have heard with your ears." Then spoke Jeremiah unto all the princes and to all the people, saying: "The LORD sent me to prophesy against this house and against this city all the words that ye have heard. Therefore now amend your ways and your doings, and hearken to the voice of the LORD your God; and the LORD will repent Him of the evil that He hath pronounced against you. But as for me, behold, I am in your hand; do with me as is good and right in your eyes. Only know ye for certain that, if ye put me to death, ye will bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof; for of a truth the LORD hath sent me unto you to speak all these words in your ears."

Then said the princes and all the people unto the priests

and to the prophets: "This man is not worthy of death; for he hath spoken to us in the name of the LORD our God." Then rose up certain of the elders of the land, and spoke to all the assembly of the people, saying: "Micah the Morashtite prophesied in the days of Hezekiah king of Judah; and he spoke to all the people of Judah, saying: Thus saith the LORD of hosts: Zion shall be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest. Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and entreat the favour of the LORD and the LORD repented Him of the evil which He had pronounced against them? Thus might we procure great evil against our own souls."

And there was also a man that prophesied in the name of the LORD, Uriah the son of Shemaiah of Kiriath-jearim; and he prophesied against this city and against this land according to all the words of Jeremiah; and when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death; but when Uriah heard it, he was afraid, and fled, and went into Egypt; and Jehoiakim the king sent men into Egypt, Elnathan the son of Achbor, and certain men with him, into Egypt; and they fetched forth Uriah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the children of the people. Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

—Jeremiah, Chapter 26.

## SUBMISSION TO BABYLON

IN the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, came this word unto Jeremiah from the LORD, saying: Thus saith the LORD to me: Make thee bands and bars, and put them upon thy neck; and send them to the king of Edom, and to the king of Moab, and to the king of the children of Ammon, and to the king of Tyre, and to the king of Zidon, by the hand of the messengers that come to Jerusalem unto the king of Judah; and give them a charge unto their masters, saying: "Thus saith the LORD of hosts, the God of Israel: Thus shall ye say unto your masters: I have made the earth, the man and the beast that are upon the face of the earth, by My great power and by My outstretched arm; and I give it unto whom it seemeth right unto Me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant; and the beasts of the field also have I given him to serve him. And all the nations shall serve him, and his son, and his son's son, until the time of his own land come; and then many nations and great kings shall make him their bondman.

"And it shall come to pass, that the nation and the kingdom which will not serve the same Nebuchadnezzar king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I visit, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. But as for you, hearken ye not to your prophets, nor to your diviners, nor to your dreams, nor to your soothsayers, nor to your sorcerers, that speak unto you, saying: Ye shall not serve the king of Babylon;

for they prophesy a lie unto you, to remove you far from your land; and that I should drive you out and ye should perish. But the nation that shall bring their neck under the yoke of the king of Babylon, and serve him, that nation will I let remain in their own land, saith the LORD; and they shall till it, and dwell therein."

And I spoke to Zedekiah king of Judah according to all these words, saying: "Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live. Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken concerning the nation that will not serve the king of Babylon? And hearken not unto the words of the prophets that speak unto you, saying: Ye shall not serve the king of Babylon, for they prophesy a lie unto you. For I have not sent them, saith the LORD, and they prophesy falsely in My name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you."

Also I spoke to the priests and to all this people, saying: "Thus saith the LORD: Hearken not to the words of your prophets that prophesy unto you, saying: Behold, the vessels of the LORD's house shall now shortly be brought back from Babylon; for they prophesy a lie unto you. Hearken not unto them; serve the king of Babylon, and live; wherefore should this city become desolate? But if they be prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and in the house of the king of Judah, and at Jerusalem, go not to Babylon.

"For thus saith the LORD of hosts concerning the pillars,

and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city, which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim, king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem: yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain in the house of the LORD, and in the house of the king of Judah, and at Jerusalem: They shall be carried to Babylon, and there shall they be, until the day that I remember them, saith the LORD, and bring them up, and restore them to this place."

—Jeremiah, Chapter 27.

### HANANIAH, THE FALSE PROPHET

AND it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, in the fifth month, that Hananiah the son of Azzur the prophet, who was of Gibeon, spoke unto me in the house of the LORD, in the presence of the priests and of all the people, saying: "Thus speaketh the LORD of hosts, the God of Israel, saying: I have broken the yoke of the king of Babylon. Within two full years will I bring back into this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon; and I will bring back to this place Jeconiah the son of Jehoiakim, king of Judah, with all the captives of Judah, that went to Babylon, saith the LORD; for I will break the yoke of the king of Babylon."

Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the pres-

ence of all the people that stood in the house of the LORD, even the prophet Jeremiah said: "Amen! the LORD do so! the LORD perform thy words which thou hast prophesied, to bring back the vessels of the LORD's house, and all them that are carried away captive, from Babylon unto this place! Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people: The prophets that have been before me and before thee of old prophesied against many countries, and against great kingdoms, of war, and of evil, and of pestilence. The prophet that prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the LORD hath truly sent him."

Then Hananiah the prophet took the bar from off the prophet Jeremiah's neck, and broke it. And Hananiah spoke in the presence of all the people, saying: "Thus saith the LORD: Even so will I break the yoke of Nebuchadnezzar king of Babylon from off the neck of all the nations within two full years." And the prophet Jeremiah went his way.

Then the word of the LORD came unto Jeremiah, after that Hananiah the prophet had broken the bar from off the neck of the prophet Jeremiah, saying: "Go, and tell Hananiah, saying: Thus saith the LORD: Thou hast broken the bars of wood; but thou shalt make in their stead bars of iron. For thus saith the LORD of hosts, the God of Israel: I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him; and I have given him the beasts of the field also." Then said the prophet Jeremiah unto Hananiah the prophet: "Hear now, Hananiah; the LORD hath not sent thee; but thou



makest this people to trust in a lie. Therefore thus saith the LORD: Behold, I will send thee away from off the face of the earth; this year thou shalt die, because thou hast spoken perversion against the LORD." So Hananiah the prophet died the same year in the seventh month.

—Jeremiah, Chapter 28.

### JEREMIAH'S LETTER TO THE EXILES

Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders of the captivity, and to the priests, and to the prophets, and to all the people, whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon, after that Jeconiah the king, and the queen-mother, and the officers, and the princes of Judah and Jerusalem, and the craftsmen, and the smiths, were departed from Jerusalem; by the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon, saying:

Thus saith the LORD of hosts, the God of Israel, unto all the captivity, whom I have caused to be carried away captive from Jerusalem unto Babylon: Build ye houses, and dwell in them, and plant gardens, and eat the fruit of them; take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; and multiply ye there, and be not diminished. And seek the peace of the city whither I have caused you to be carried away captive, and pray unto the LORD for it; for in the peace thereof shall ye have peace.

For thus saith the LORD of hosts, the God of Israel:

Let not your prophets that are in the midst of you, and your diviners, beguile you, neither hearken ye to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in My name; I have not sent them, saith the LORD.

For thus saith the LORD: After seventy years are accomplished for Babylon, I will remember you, and perform My good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you a future and a hope. And ye shall call upon Me, and go, and pray unto Me, and I will hearken unto you. And ye shall seek Me, and find Me, when ye shall search for Me with all your heart. And I will be found of you, saith the LORD, and I will turn your captivity, and gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you back unto the place whence I caused you to be carried away captive.

—Jeremiah, Chapter 29 (1-14).

### ISRAEL SHALL RETURN AND SING

AT that time, saith the LORD, will I be the God of all the families of Israel, and they shall be My people. Thus saith the LORD: The people that were left of the sword have found grace in the wilderness, even Israel, when I go to cause him to rest. "From afar the LORD appeared unto me." "Yea, I have loved thee with an everlasting love; therefore with affection have I drawn thee. Again will I build thee, and thou shalt be built, O virgin of Israel; again shalt thou be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

Again shalt thou plant vineyards upon the mountains of Samaria; the planters shall plant, and shall have the use thereof. For there shall be a day, that the watchmen shall call upon the mount Ephraim: Arise ye, and let us go up to Zion, unto the LORD our God."

For thus saith the LORD: Sing with gladness for Jacob, and shout at the head of the nations; announce ye, praise ye, and say: "O LORD, save Thy people, the remnant of Israel." Behold, I will bring them from the north country, and gather them from the uttermost parts of the earth; a great company shall they return hither. They shall come with weeping, and with supplications will I lead them; I will cause them to walk by rivers of waters, in a straight way wherein they shall not stumble; for I am become a father to Israel, and Ephraim is My first-born.

Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say: "He that scattered Israel doth gather him, and keep him, as a shepherd doth his flock." For the LORD hath ransomed Jacob, and He redeemeth him from the hand of him that is stronger than he. And they shall come and sing in the height of Zion, and shall flow unto the goodness of the LORD, to the corn, and to the wine, and to the oil, and to the young of the flock and of the herd; and their soul shall be as a watered garden, and they shall not pine any more at all. Then shall the virgin rejoice in the dance, and the young men and the old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice.

—Jeremiah, Chapter 31 (1-13).

## RACHEL WEeping FOR HER CHILDREN

THUS saith the LORD: A voice is heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children; she refuseth to be comforted for her children, because they are not. Thus saith the LORD: Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the LORD; and they shall come back from the land of the enemy. And there is hope for thy future, saith the LORD; and thy children shall return to their own border. I have surely heard Ephraim bemoaning himself: "Thou hast chastised me, and I was chastised, as a calf untrained; turn thou me, and I shall be turned, for Thou art the LORD my God. Surely after that I was turned, I repented, and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth." Is Ephraim a darling son unto Me? Is he a child that is dandled? For as often as I speak of him, I do earnestly remember him still; therefore My heart yearneth for him, I will surely have compassion upon him, saith the LORD.

Set thee up waymarks, make thee guide-posts; set thy heart toward the highway, even the way by which thou wentest; return, O virgin of Israel, return to these thy cities.

Thus saith the LORD of hosts, the God of Israel: Yet again shall they use this speech in the land of Judah and in the cities thereof, when I shall turn their captivity: "The LORD bless thee, O habitation of righteousness, O mountain of holiness." And Judah and all the cities thereof shall dwell therein together: the husbandmen, and they that go forth with flocks. For I have sati-

'ated the weary soul, and every pining soul have I replenished.

Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them to pluck up and to break down, and to overthrow and to destroy, and to afflict; so will I watch over them to build and to plant, saith the LORD. In those days they shall say no more: "The fathers have eaten sour grapes, and the children's teeth are set on edge."

—Jeremiah, Chapter 31 (15–29).

### GOD'S ETERNAL COVENANT WITH ISRAEL

BEHOLD, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; forasmuch as they broke My covenant, although I was a lord over them, saith the LORD. But this is the covenant that I will make with the house of Israel after those days, saith the LORD, I will put My law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be My people; and they shall teach no more every man his neighbour, and every man his brother, saying: "Know the LORD"; for they shall all know Me, from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquity, and their sin will I remember no more.

Thus saith the LORD, who giveth the sun for a light by day, and the ordinances of the moon and of the stars

for a light by night, who stirreth up the sea, that the waves thereof roar, the LORD of hosts is His name: If these ordinances depart from before Me, saith the LORD, then the seed of Israel also shall cease from being a nation before Me for ever.

Thus saith the LORD: If heaven above can be measured, and the foundations of the earth searched out beneath, then will I also cast off all the seed of Israel for all that they have done, saith the LORD.

—Jeremiah, Chapter 31 (31–37).

### VINEYARDS SHALL YET AGAIN BE BOUGHT

AND Jeremiah said: "The word of the LORD came unto me, saying: Behold, Hanamel, the son of Shallum thine uncle, shall come unto thee, saying: Buy thee my field that is in Anathoth; for the right of redemption is thine to buy it." So Hanamel mine uncle's son came to me in the court of the guard according to the word of the LORD, and said unto me: "Buy my field, I pray thee, that is in Anathoth, which is in the land of Benjamin; for the right of inheritance is thine, and the redemption is thine; buy it for thyself." Then I knew that this was the word of the LORD. And I bought the field that was in Anathoth of Hanamel mine uncle's son, and weighed him the money, even seventeen shekels of silver. And I subscribed the deed, and sealed it, and called witnesses, and weighed him the money in the balances. So I took the deed of the purchase, both that which was sealed, containing the terms and conditions, and that which was open; and I delivered the deed of the purchase unto Baruch the son of Neriah, the son of Mahseiah, in the presence of Hanamel mine uncle's son, and in the presence

of the witnesses that subscribed the deed of the purchase, before all the Jews that sat in the court of the guard.

And I charged Baruch before them, saying: "Thus saith the LORD of hosts, the God of Israel: Take these deeds, this deed of the purchase, both that which is sealed, and this deed which is open, and put them in an earthen vessel; that they may continue many days. For thus saith the LORD of hosts, the God of Israel: Houses and fields and vineyards shall yet again be bought in this land."

Now after I had delivered the deed of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying: "Ah Lord GOD! behold, Thou hast made the heaven and the earth by Thy great power and by Thine outstretched arm; there is nothing too hard for Thee; who showest mercy unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them; the great, the mighty God, the LORD of hosts is His name; great in counsel, and mighty in work; whose eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings; who didst set signs and wonders in the land of Egypt, even unto this day, and in Israel and among other men; and madest Thee a name, as at this day; and didst bring forth Thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with an outstretched arm, and with great terror; and gavest them this land, which Thou didst swear to their fathers to give them, a land flowing with milk and honey; and they came in, and possessed it; but they hearkened not to Thy voice, neither walked in Thy law; they have done nothing of all that Thou

didst command them to do; therefore Thou hast caused all this evil to befall them; behold the mounds, they are come unto the city to take it; and the city is given into the hand of the Chaldeans that fight against it, because of the sword, and of the famine, and of the pestilence; and what Thou hast spoken is come to pass; and, behold, Thou seest it. Yet Thou hast said unto me, O Lord God: Buy thee the field for money, and call witnesses; whereas the city is given into the hand of the Chaldeans."

Then came the word of the LORD unto Jeremiah, saying: "Behold, I am the LORD, the God of all flesh; is there any thing too hard for Me? And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say: It is given into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence. Behold, I will gather them out of all the countries, whither I have driven them in Mine anger, and in My fury, and in great wrath; and I will bring them back unto this place, and I will cause them to dwell safely; and they shall be My people, and I will be their God; and I will give them one heart and one way, that they may fear Me for ever; for the good of them, and of their children after them; and I will make an everlasting covenant with them, that I will not turn away from them to do them good; and I will put My fear in their hearts, that they shall not depart from Me. Yea, I will rejoice over them to do them good, and I will plant them in this land in truth with My whole heart and with My whole soul.

"For thus saith the LORD: Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. And fields shall



be bought in this land, whereof ye say: It is desolate, without man or beast; it is given into the hand of the Chaldeans. Men shall buy fields for money, and subscribe the deeds, and seal them, and call witnesses, in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the hill-country, and in the cities of the Lowland, and in the cities of the South; for I will cause their captivity to return, saith the LORD."

—Jeremiah, Chapter 32.

### THE PROMISE OF RESTORATION

MOREOVER the word of the LORD came unto Jeremiah the second time, while he was yet shut up in the court of the guard, saying: Thus saith the LORD: And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against Me; and I will pardon all their iniquities, whereby they have sinned against Me, and whereby they have transgressed against Me. And this city shall be to Me for a name of joy, for a praise and for a glory, before all the nations of the earth, which shall hear all the good that I do unto them, and shall fear and tremble for all the good and for all the peace that I procure unto it.

Thus saith the LORD: Yet again there shall be heard in this place, whereof ye say: "It is waste, without man and without beast", even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man and without inhabitant and without beast, the voice of joy and the voice of gladness, the voice of the bride-

groom and the voice of the bride, the voice of them that say: "Give thanks to the LORD of hosts, for the LORD is good, for His mercy endureth for ever", even of them that bring offerings of thanksgiving into the house of the LORD. For I will cause the captivity of the land to return as at the first, saith the LORD.

Thus saith the LORD of hosts: Yet again shall there be in this place, which is waste, without man and without beast, and in all the cities thereof, a habitation of shepherds causing their flocks to lie down. In the cities of the hill-country, in the cities of the Lowland, and in the cities of the South, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks again pass under the hands of him that counteth them, saith the Lord. Behold, the days come, saith the LORD, that I will perform that good word which I have spoken concerning the house of Israel and concerning the house of Judah. In those days, and at that time, will I cause a shoot of righteousness to grow up unto David; and he shall execute justice and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name whereby she shall be called, "The LORD is our righteousness."

Thus saith the LORD: If My covenant be not with day and night, if I have not appointed the ordinances of heaven and earth; then will I also cast away the seed of Jacob, and of David My servant, so that I will not take of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and will have compassion on them."

—Jeremiah, Chapter 33.

## LIBERTY TO THE SWORD

THEN Jeremiah the prophet spoke all these words unto Zedekiah king of Judah in Jerusalem, when the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish and against Azekah; for these alone remained of the cities of Judah as fortified cities.

The word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people that were at Jerusalem, to proclaim liberty unto them; that every man should let his man-servant, and every man his maid-servant, being a Hebrew man or a Hebrew woman, go free; that none should make bondmen of them, even of a Jew his brother; and all the princes and all the people hearkened that had entered into the covenant to let every one his man-servant and every one his maid-servant go free, and not to make bondmen of them any more; they hearkened, and let them go; but afterwards they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids; therefore the word of the LORD came to Jeremiah from the LORD, saying:

Thus saith the LORD, the God of Israel: I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondage, saying: "At the end of seven years ye shall let go every man his brother that is a Hebrew, that hath been sold unto thee, and hath served thee six years, thou shalt let him go free from thee"; but your fathers hearkened not unto Me, neither inclined their ear. And ye were now turned, and had done that which is right in Mine

eyes, in proclaiming liberty every man to his neighbour; and ye had made a covenant before Me in the house whereon My name is called; but ye turned and profaned My name, and caused every man his servant, and every man his handmaid, whom ye had let go free at their pleasure, to return; and ye brought them into subjection, to be unto you for servants and for handmaids. Therefore thus saith the LORD: Ye have not hearkened unto Me, to proclaim liberty, every man to his brother, and every man to his neighbour; behold, I proclaim for you a liberty, saith the LORD, unto the sword, unto the pestilence, and unto the famine; and I will make you a horror unto all the kingdoms of the earth.

And I will give the men that have transgressed My covenant, that have not performed the words of the covenant which they made before Me, when they cut the calf in twain and passed between the parts thereof; the princes of Judah, and the princes of Jerusalem, the officers, and the priests, and all the people of the land, that passed between the parts of the calf; I will even give them into the hand of their enemies, and into the hand of them that seek their life; and their dead bodies shall be for food unto the fowls of the heaven, and to the beasts of the earth. And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, that are gone up from you. Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire; and I will make the cities of Judah a desolation, without inhabitant.

—Jeremiah, Chapter 34 (6-22).

## BARUCH'S SCROLL OF PROPHECY

AND it came to pass in the fourth year of Jehoiakim the son of Josiah, king of Judah, that this word came unto Jeremiah from the LORD, saying: "Take thee a scroll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spoke unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way, and I may forgive their iniquity and their sin."

Then Jeremiah called Baruch the son of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which He had spoken unto him, upon a scroll of a book. And Jeremiah commanded Baruch, saying: "I am detained, I cannot go into the house of the LORD; therefore go thou, and read from the scroll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon a fast-day; and also thou shalt read them in the ears of all Judah that come out of their cities. It may be they will present their supplication before the LORD, and will return every one from his evil way; for great is the anger and the fury that the LORD hath pronounced against this people." And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading from the book the words of the LORD in the LORD's house.

Now it came to pass in the fifth year of Jehoiakim the son of Josiah, king of Judah, in the ninth month, that they proclaimed a fast before the LORD, all the people in Jerusalem, and all the people that came from the cities

of Judah unto Jerusalem. Then did Baruch read from the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the upper court, at the entry of the new gate of the LORD's house, in the ears of all the people. And when Micaiah the son of Gemariah, had heard out of the book all the words of the LORD, he went down into the king's house, into the scribe's chamber; and, lo, all the princes sat there, even Elishama the scribe, and all the princes. Then Micaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

Therefore all the princes sent Jehudi the son of Nethaniah, unto Baruch, saying: "Take in thy hand the scroll wherein thou hast read in the ears of the people, and come." So Baruch the son of Neriah took the scroll in his hand, and came unto them. And they said unto him: "Sit down now, and read it in our ears." So Baruch read it in their ears. Now it came to pass, when they had heard all the words, they turned in fear one toward another, and said unto Baruch: "We will surely tell the king of all these words." And they asked Baruch, saying: "Tell us now: How didst thou write all these words at his mouth?" Then Baruch answered them: "He pronounced all these words unto me with his mouth, and I wrote them with ink in the book."

Then said the princes unto Baruch: "Go, hide thee, thou and Jeremiah; and let no man know where ye are." And they went in to the king into the court; but they had deposited the scroll in the chamber of Elishama the scribe; and they told all the words in the ears of the king. So the king sent Jehudi to fetch the scroll; and he took

it out of the chamber of Elishama the scribe. And Jehudi read it in the ears of the king, and in the ears of all the princes that stood beside the king. Now the king was sitting in the winter-house in the ninth month; and the brazier was burning before him. And it came to pass, when Jehudi had read three or four columns, that he cut it with the penknife, and cast it into the fire that was in the brazier, until all the scroll was consumed in the fire that was in the brazier. Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words. Moreover Elnathan and Delaiah and Gemariah had entreated the king not to burn the scroll; but he would not hear them. And the king commanded to take Baruch the scribe and Jeremiah the prophet; but the LORD hid them.

Then the word of the LORD came to Jeremiah, after that the king had burned the scroll, and the words which Baruch wrote at the mouth of Jeremiah, saying: "Take thee again another scroll, and write in it all the former words that were in the first scroll, which Jehoiakim the king of Judah hath burned. And concerning Jehoiakim king of Judah thou shalt say: Thus saith the LORD: Thou hast burned this scroll, saying: Why hast thou written therein, saying: The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? Therefore thus saith the LORD concerning Jehoiakim king of Judah: He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will visit upon him and his seed and his servants their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men

of Judah, all the evil that I have pronounced against them, but they hearkened not."

Then took Jeremiah another scroll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire; and there were added besides unto them many like words.

—Jeremiah, Chapter 36.

### JEREMIAH AGAIN IMPRISONED

AND Zedekiah the king sent Jehucal the son of Shelemiah, and Zephaniah the son of Maaseiah the priest, to the prophet Jeremiah, saying: "Pray now unto the LORD our God for us." Now Jeremiah came in and went out among the people; for they had not put him into prison. And Pharaoh's army was come forth out of Egypt; and when the Chaldeans that besieged Jerusalem heard tidings of them, they broke up from Jerusalem. Then came the word of the LORD unto the prophet Jeremiah, saying: "Thus saith the LORD, the God of Israel: Thus shall ye say to the king of Judah, that sent you unto Me to inquire of Me: Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land. And the Chaldeans shall return, and fight against this city; and they shall take it, and burn it with fire. Thus saith the LORD: Deceive not yourselves, saying: The Chaldeans shall surely depart from us; for they shall not depart. For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet would they rise up every man in his tent, and burn this city with fire."

And it came to pass, that when the army of the Chal-



deans was broken up from Jerusalem for fear of Pharaoh's army, then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to receive his portion there, in the midst of the people. And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he laid hold on Jeremiah the prophet, saying: "Thou fallest away to the Chaldeans." Then said Jeremiah: "It is false; I fall not away to the Chaldeans"; but he hearkened not to him; so Irijah laid hold on Jeremiah, and brought him to the princes. And the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe; for they had made that the prison.

When Jeremiah was come into the dungeon-house, and into the cells, and Jeremiah had remained there many days, then Zedekiah the king sent, and fetched him; and the king asked him secretly in his house, and said: "Is there any word from the LORD?" And Jeremiah said: "There is." He said also: "Thou shalt be delivered into the hand of the king of Babylon." Moreover Jeremiah said unto king Zedekiah: "Whercin have I sinned against thee, or against thy servants, or against this people, that ye have put me in prison? Where now are your prophets that prophesied unto you, saying: The king of Babylon shall not come against you, nor against this land? And now hear, I pray thee, O my lord the king: let my supplication, I pray thee, be presented before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there." Then Zedekiah the king commanded, and they committed Jeremiah into the court of the guard, and they gave him daily a loaf of

bread out of the bakers' street, until all the bread in the city was spent. Thus Jeremiah remained in the court of the guard.

—Jeremiah, Chapter 37 (3–21).

### JEREMIAH'S LAST COUNSEL TO ZEDEKIAH.

AND Shephatiah the son of Mattan, and Gedaliah the son of Pashhur, and Jucal the son of Shelemiah, and Pashhur the son of Malchiah, heard the words that Jeremiah spoke unto all the people, saying: "Thus saith the LORD: He that remaineth in this city shall die by the sword, by the famine, and by the pestilence; but he that goeth forth to the Chaldeans shall live, and his life shall be unto him for a prey, and he shall live. Thus saith the LORD: This city shall surely be given into the hand of the army of the king of Babylon, and he shall take it." Then the princes said unto the king: "Let this man, we pray thee, be put to death; forasmuch as he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them; for this man seeketh not the welfare of this people, but the hurt."

Then Zedekiah the king said: "Behold, he is in your hand; for the king is not he that can do any thing against you." Then took they Jeremiah, and cast him into the pit of Malchiah the king's son, that was in the court of the guard; and they let down Jeremiah with cords. And in the pit there was no water, but mire; and Jeremiah sank in the mire.

Now when Ebed-melech the Ethiopian, an officer, who was in the king's house, heard that they had put Jeremiah in the pit; the king then sitting in the gate of Benjamin;

Ebed-melech went forth out of the king's house, and spoke to the king, saying: "My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the pit; and he is like to die in the place where he is because of the famine; for there is no more bread in the city."

Then the king commanded Ebed-melech the Ethiopian, saying: "Take from hence thirty men with thee, and take up Jeremiah the prophet out of the pit, before he die." So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence worn clouts and worn rags, and let them down by cords into the pit to Jeremiah. And Ebed-melech the Ethiopian said unto Jeremiah: "Put now these worn clouts and rags under thine armholes under the cords." And Jeremiah did so. So they drew up Jeremiah with the cords, and took him up out of the pit; and Jeremiah remained in the court of the guard.

Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that was in the house of the LORD; and the king said unto Jeremiah: "I will ask thee a thing; hide nothing from me." Then Jeremiah said unto Zedekiah: "If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, thou wilt not hearken unto me." So Zedekiah the king swore secretly unto Jeremiah, saying: "As the LORD liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life."

Then said Jeremiah unto Zedekiah: "Thus saith the LORD, the God of hosts, the God of Israel: If thou wilt go forth unto the king of Babylon's princes, then thy

soul shall live, and this city shall not be burned with fire; and thou shalt live, thou, and thy house; but if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand." And Zedekiah the king said unto Jeremiah: "I am afraid of the Jews that are fallen away to the Chaldeans, lest they deliver me into their hand, and they mock me." But Jeremiah said: "They shall not deliver thee. Hearken, I beseech thee, to the voice of the LORD, in that which I speak unto thee; so it shall be well with thee, and thy soul shall live. But if thou refuse to go forth, this is the word that the LORD hath shown me: Behold, they shall bring out all thy wives and thy children to the Chaldeans; and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon; and thou shalt cause this city to be burned with fire."

Then said Zedekiah unto Jeremiah: "Let no man know of these words, and thou shalt not die. But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee: Declare unto us now what thou hast said unto the king; hide it not from us, and we will not put thee to death; also what the king said unto thee; then thou shalt say unto them: I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there." Then came all the princes unto Jeremiah, and asked him; and he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not reported. So Jeremiah abode in the court of the guard until the day that Jerusalem was taken.

—Jeremiah, Chapter 38.

## JERUSALEM FALLS

AND it came to pass, when Jerusalem was taken—in the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and besieged it; in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, a breach was made in the city—that all the princes of the king of Babylon came in, and sat in the middle gate. And it came to pass, that when Zedekiah the king of Judah and all the men of war saw them, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls; and he went out the way of the Arabah. But the army of the Chaldeans pursued after them, and overtook Zedekiah in the plains of Jericho; and when they had taken him, they brought him up to Nebuchadrezzar king of Babylon to Riblah in the land of Hamath, and he gave judgment upon him.

Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes; also the king of Babylon slew all the nobles of Judah. Moreover he put out Zedekiah's eyes, and bound him in fetters, to carry him to Babylon. And the Chaldeans burned the king's house, and the house of the people, with fire, and broke down the walls of Jerusalem. Then Nebuzaradan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, the deserters also, that fell away to him, with the rest of the people that remained. But Nebuzaradan the captain of the guard left of the poor of the people, that had nothing, in the land of Judah, and gave them vineyards and fields in that day.

Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzaradan the captain of the guard, saying: "Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee." So Nebuzaradan the captain of the guard sent, and Nebushazban Rab-saris, and Nergal-sarezer Rab-mag, and all the chief officers of the king of Babylon; they sent, and took Jeremiah out of the court of the guard, and committed him unto Gedaliah the son of Ahikam, the son of Shaphan, that he should carry him home; so he dwelt among the people.

Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the guard, saying: "Go, and speak to Ebed-melech the Ethiopian, saying: Thus saith the LORD of hosts, the God of Israel: Behold, I will bring My words upon this city for evil, and not for good; and they shall be accomplished before thee in that day. But I will deliver thee in that day, saith the LORD; and thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee; because thou hast put thy trust in Me, saith the LORD."

—Jeremiah, Chapter 39.

### GEDALIAH APPOINTED GOVERNOR

THE word which came to Jeremiah from the LORD, after that Nebuzaradan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all the captives of Jerusalem and Judah, that were carried away captive unto Babylon.

And the captain of the guard took Jeremiah, and said unto him: "The LORD thy God pronounced this evil upon this place; and the LORD hath brought it, and done according as He spoke; because ye have sinned against the LORD, and have not hearkened to His voice, therefore this thing is come upon you.

"And now, behold, I loose thee this day from the chains which are upon thy hand. If it seem good unto thee to come with me into Babylon, come, and I will look well unto thee; but if it seem ill unto thee to come with me into Babylon, forbear; behold, all the land is before thee; whither it seemeth good and right unto thee to go, thither go." Yet he would not go back. So the captain of the guard gave him an allowance and a present, and let him go. Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah, and dwelt with him among the people that were left in the land.

Now when all the captains of the forces that were in the fields, even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poorest of the land, of them that were not carried away captive to Babylon; then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of the Maacathite, they and their men.

And Gedaliah the son of Ahikam the son of Shaphan swore unto them and to their men, saying: "Fear not to serve the Chaldeans; dwell in the land, and serve the king of Babylon, and it shall be well with you. As for

me, behold, I will dwell at Mizpah, to stand before the Chaldeans that may come unto us; but ye, gather ye wine and summer fruits and oil, and put them in your vessels, and dwell in your cities that ye have taken." Likewise when all the Jews that were in Moab, and among the children of Ammon, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam, the son of Shaphan, then all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits in great abundance.

Moreover Johanan the son of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah to Mizpah, and said unto him: "Dost thou know that Baalis the king of the children of Ammon hath sent Ishmael the son of Nethaniah to take thy life?" But Gedaliah the son of Ahikam believed them not. Then Johanan the son of Kareah spoke to Gedaliah in Mizpah secretly, saying: "Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it; wherefore should he take thy life, that all the Jews that are gathered unto thee should be scattered, and the remnant of Judah perish?" But Gedaliah the son of Ahikam said unto Johanan the son of Kareah: "Thou shalt not do this thing; for thou speakest falsely of Ishmael."

—Jeremiah, Chapter 40.



## GEDALIAH IS SLAIN

Now it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, and one of the chief officers of the king, and ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah. Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him whom the king of Babylon had made governor over the land. Ishmael also slew all the Jews that were with him, even with Gedaliah, at Mizpah, and the Chaldeans that were found there, even the men of war.

Then Ishmael carried away captive all the residue of the people that were in Mizpah, even the king's daughters, and all the people that remained in Mizpah, whom Nebuzaradan the captain of the guard had committed to Gedaliah the son of Ahikam; Ishmael the son of Nethaniah carried them away captive, and departed to go over to the children of Ammon.

But when Johanan the son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael the son of Nethaniah had done, then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that are in Gibeon. Now it came to pass, that when all the people that were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad. So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah. But Ishmael the son of Nethaniah escaped

from Johanan with eight men, and went to the children of Ammon.

Then took Johanan the son of Kareah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after that he had slain Gedaliah the son of Ahikam, the men, even the men of war, and the women, and the children, and the officers, whom he had brought back from Gibeon; and they departed, and dwelt in Geruth Chimham, which is by Bethlehem, to go to enter into Egypt, because of the Chaldeans; for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor over the land.

—Jeremiah, Chapter 41.

### WARNING AGAINST GOING INTO EGYPT

THEN all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near, and said unto Jeremiah the prophet: "Let, we pray thee, our supplication be accepted before thee, and pray for us unto the LORD thy God, even for all this remnant; for we are left but a few of many, as thine eyes do behold us; that the LORD thy God may tell us the way wherein we should walk, and the thing that we should do." Then Jeremiah the prophet said unto them: "I have heard you; behold, I will pray unto the LORD your God according to your words; and it shall come to pass, that whatsoever thing the LORD shall answer you, I will declare it unto you; I will keep nothing back from you." Then they said to Jeremiah: "The LORD be a true and faithful

witness against us, if we do not even according to all the word wherewith the LORD thy God shall send thee to us. Whether it be good, or whether it be evil, we will hearken to the voice of the LORD our God, to whom we send thee; that it may be well with us, when we hearken to the voice of the LORD our God."

And it came to pass after ten days, that the word of the LORD came unto Jeremiah. Then called he Johanan the son of Kareah, and all the captains of the forces that were with him, and all the people from the least even to the greatest, and said unto them: "Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before Him: If ye will still abide in this land, then will I build you, and not pull you down, and I will plant you, and not pluck you up; for I repent Me of the evil that I have done unto you. Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD; for I am with you to save you, and to deliver you from his hand. And I will grant you compassion, that he may have compassion upon you, and cause you to return to your own land.

"But if ye say: We will not abide in this land; so that ye hearken not to the voice of the LORD your God; saying: No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the horn, nor have hunger of bread; and there will we abide; now therefore hear ye the word of the LORD, O remnant of Judah: Thus saith the LORD of hosts, the God of Israel: If ye wholly set your faces to enter into Egypt, and go to sojourn there; then it shall come to pass, that the sword, which ye fear, shall overtake you there in the land of Egypt, and the famine, whereof ye are afraid, shall fol-

low hard after you there in Egypt; and there ye shall die. So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence; and none of them shall remain or escape from the evil that I will bring upon them. For thus saith the LORD of hosts, the God of Israel: As Mine anger and My fury hath been poured forth upon the inhabitants of Jerusalem, so shall My fury be poured forth upon you, when ye shall enter into Egypt; and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more. The LORD hath spoken concerning you, O remnant of Judah: Go ye not into Egypt; know certainly that I have forewarned you this day."

And it came to pass, that when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, wherewith the LORD their God had sent him to them, even all these words, then spoke Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah: "Thou speakest falsely; the LORD our God hath not sent thee to say: Ye shall not go into Egypt to sojourn there; but Baruch the son of Neriah setteth thee on against us, to deliver us into the hand of the Chaldeans, that they may put us to death, and carry us away captives to Babylon."

So Johanan the son of Kareah, and all the captains of the forces, and all the people, hearkened not to the voice of the LORD, to dwell in the land of Judah. But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all the nations whither they had been driven to sojourn in

the land of Judah: the men, and the women, and the children, and the king's daughters, and every person that Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam, the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah; and they came into the land of Egypt; for they hearkened not to the voice of the LORD; and they came even to Tahpanhes.

—Jeremiah, Chapters 42 (1-19), 43 (1-7).

### PROPHECY AGAINST EGYPT

THE word that the LORD spoke to Jeremiah the prophet, how that Nebuchadrezzar king of Babylon should come and smite the land of Egypt: Declare ye in Egypt, and announce in Migdol, and announce in Noph and in Tahpanhes; say ye: "Stand forth, and prepare thee, for the sword hath devoured round about thee." Why is thy strong one overthrown? He stood not, because the LORD did thrust him down. He made many to stumble; yea, they fell one upon another, and said: "Arise, and let us return to our own people, and to the land of our birth, from the oppressing sword." They cried there: "Pharaoh king of Egypt is but a noise; he hath let the appointed time pass by." As I live, saith the King, whose name is the LORD of hosts, surely like Tabor among the mountains, and like Carmel by the sea, so shall he come. O thou daughter that dwellest in Egypt, furnish thyself to go into captivity; for Noph shall become a desolation, and shall be laid waste, without inhabitant.

Egypt is a very fair heifer; but the gadfly out of the north is come, it is come. Also her mercenaries in the midst of her are like calves of the stall, for they also are

turned back, they are fled away together, they did not stand; for the day of their calamity is come upon them, the time of their visitation. The sound thereof shall go like the serpent's; for they march with an army, and come against her with axes, as hewers of wood. They cut down her forest, saith the LORD, though it cannot be searched; because they are more than the locusts, and are innumerable. The daughter of Egypt is put to shame; she is delivered into the hand of the people of the north.

The LORD of hosts, the God of Israel, saith: Behold, I will punish Amon of No, and Pharaoh, and Egypt, with her gods, and her kings; even Pharaoh, and them that trust in him; and I will deliver them into the hand of those that seek their lives, and into the hand of Nebuch-adrezzar king of Babylon, and into the hand of his servants; and afterwards it shall be inhabited, as in the days of old, saith the LORD.

But fear not thou, O Jacob My servant, neither be dismayed, O Israel; for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall again be quiet and at ease, and none shall make him afraid. Fear not thou, O Jacob My servant, saith the LORD, for I am with thee; for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee; and I will correct thee in measure, but will not utterly destroy thee.

—Jeremiah, Chapter 46 (13–28).

# EZEKIEL <sup>ל</sup>חזקאל

## THE CALL OF EZEKIEL

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river Chebar, that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity, the word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.

And He said unto me: "Son of man, stand upon thy feet, and I will speak with thee." And spirit entered into me when He spoke unto me, and set me upon my feet; and I heard Him that spoke unto me.

And He said unto me: "Son of man, I send thee to the children of Israel, to rebellious nations, that have rebelled against Me; they and their fathers have transgressed against Me, even unto this very day; and the children are brazen-faced and stiff-hearted, I do send thee unto them; and thou shalt say unto them: Thus saith the Lord God. And they, whether they will hear, or whether they will forbear—for they are a rebellious house—yet shall know that there hath been a prophet among them.

"And thou, son of man, be not afraid of them, neither be afraid of their words, though defiers and despisers be with thee, and thou dost dwell among scorpions; be not afraid of their words, nor be dismayed at their looks, for they are a rebellious house. And thou shalt speak

My words unto them, whether they will hear, or whether they will forbear; for they are most rebellious.

"And thou, son of man, hear what I say unto thee: be not thou rebellious like that rebellious house; open thy mouth, and eat that which I give thee." And when I looked, behold, a hand was put forth unto me; and, lo, a scroll of a book was therein; and He spread it before me, and it was written within and without; and there was written therein lamentations, and moaning, and woe.

—Ezekiel, Chapters 1 (1-3), 2.

### THE PROPHET APPOINTED WATCHMAN

AND He said unto me: "Son of man, eat that which thou findest; eat this scroll, and go, speak unto the house of Israel." So I opened my mouth, and He caused me to eat that scroll. Then did I eat it; and it was in my mouth as honey for sweetness.

And He said unto me: "Son of man, go, get thee unto the house of Israel, and speak with My words unto them. For thou art not sent to a people of an unintelligible speech, but to the house of Israel; not to many peoples whose words thou canst not understand. Surely, if I sent thee to them, they would hearken unto thee. But the house of Israel will not consent to hearken unto thee; for they consent not to hearken unto Me; for all the house of Israel are of a hard forehead and of a stiff heart. Behold, I have made thy face hard against their faces, and thy forehead hard against their foreheads. As an adamant harder than flint have I made thy forehead; fear them not, neither be dismayed at their looks, for they are a rebellious house."



Moreover He said unto me: "Son of man, all My words that I shall speak unto thee receive in thy heart, and hear with thine ears. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them: 'Thus saith the Lord God'; whether they will hear, or whether they will forbear."

Then a spirit lifted me up, and I heard behind me the voice of a great rushing: "Blessed be the glory of the LORD from His place." Then I came to them of the captivity at Tel-abib, that dwelt by the river Chebar, and I sat where they sat; and I remained there appalled among them seven days.

And it came to pass at the end of seven days, that the word of the LORD came unto me, saying: "Son of man, I have appointed thee a watchman unto the house of Israel; and when thou shalt hear a word at My mouth, thou shalt give them warning from Me. When I say unto the wicked: Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity, but his blood will I require at thy hand.

"Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness, and commit iniquity, I will lay a stumblingblock before him, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteous deeds which he hath done shall not be remembered; but his blood will I require at thy hand. Nevertheless if thou warn

the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he took warning; and thou hast delivered thy soul."

—Ezekiel, Chapter 3.

## INDIVIDUAL RESPONSIBILITY

AND the word of the LORD came unto me, saying: What mean ye, that ye use this proverb in the land of Israel, saying: "The fathers have eaten sour grapes, and the children's teeth are set on edge?" As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are Mine; as the soul of the father, so also the soul of the son is Mine; the soul that sinneth, it shall die.

But if a man be just, and do that which is lawful and right, and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, and hath not wronged any, but hath restored his pledge for a debt, hath taken nought by robbery, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon interest, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true justice between man and man, hath walked in My statutes, and hath kept Mine ordinances, to deal truly; he is just, he shall surely live, saith the Lord GOD.

If he beget a son that is a robber, a shedder of blood, and that doeth to a brother any of these things, whereas he himself had not done any of these things; for he hath even eaten upon the mountains and defiled his neighbour's wife, hath wronged the poor and needy, hath taken by robbery, hath not restored the pledge, and hath lifted up

his eyes to the idols, hath committed abomination, hath given forth upon interest, and hath taken increase; shall he then live? he shall not live—he hath done all these abominations; he shall surely be put to death, his blood shall be upon him.

Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like; hath not eaten upon the mountains, neither lifted up his eyes to the idols of the house of Israel; hath not wronged any, and hath not taken aught to pledge; hath not taken by robbery, but hath given his bread to the hungry, and hath covered the naked with a garment; that hath not received interest nor increase; hath executed Mine ordinances, hath walked in My statutes; he shall not die for the iniquity of his father, he shall surely live.

As for his father, because he cruelly oppressed, committed robbery on his brother, and did that which is not good among his people, behold, he dieth for his iniquity. Yet say ye: "Why doth not the son bear the iniquity of the father with him?" When the son hath done that which is lawful and right, and hath kept all My statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die; the son shall not bear the iniquity of the father with him, neither shall the father bear the iniquity of the son with him; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

But if the wicked turn from all his sins that he hath committed, and keep all My statutes, and do that which is lawful and right, he shall surely live, he shall not die. None of his transgressions that he hath committed shall

be remembered against him; for his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord GOD; and not rather that he should return from his ways, and live?

But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? None of his righteous deeds that he hath done shall be remembered; for his trespass that he trespassed, and for his sin that he hath sinned, for them shall he die. Yet ye say: "The way of the LORD is not equal."

Hear now, O house of Israel: Is it My way that is not equal? is it not your ways that are unequal? When the righteous man turneth away from his righteousness, and committeth iniquity, he shall die therefor; for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel: "The way of the Lord is not equal." O house of Israel, is it My ways that are not equal? is it not your ways that are unequal?

Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Return ye, and turn yourselves from all your transgressions; so shall they not be a stumblingblock of iniquity unto you. Cast away from you all your transgressions, wherein ye have transgressed; and make you a new heart and a

new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord GOD; wherefore turn yourselves, and live.

—Ezekiel, Chapter 18.

### THE SANCTUARY ON MOUNT ZION

And it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to inquire of the LORD, and sat before me. And the word of the LORD came unto me, saying: "Son of man, speak unto the elders of Israel, and say unto them: Thus saith the Lord GOD: Are ye come to inquire of Me? As I live, saith the Lord GOD, I will not be inquired of by you. And that which cometh into your mind shall not be at all; in that ye say: We will be as the nations, as the families of the countries, to serve wood and stone. As I live, saith the Lord GOD, surely with a mighty hand, and with an outstretched arm, and with fury poured out, will I be king over you; and I will bring you out from the peoples, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with an outstretched arm, and with fury poured out; and I will bring you into the wilderness of the peoples, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant; and I will purge out from among you the rebels, and them that transgress against Me; I will bring them forth out of the land where they sojourn, but they shall not enter into the land of Israel; and ye shall know that I am the LORD.

As for you, O house of Israel, thus saith the Lord God: Go ye, serve every one his idols, even because ye will not hearken unto Me; but My holy name shall ye no more profane with your gifts, and with your idols. For in My holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them, serve Me in the land; when I bring you out from the peoples, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you in the sight of the nations. And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country which I lifted up My hand to give unto your fathers. And there shall ye remember your ways, and all your doings, wherein ye have polluted yourselves; and ye shall loathe yourselves in your own sight for all your evils that ye have committed. And ye shall know that I am the LORD, when I have wrought with you for My name's sake, not according to your evil ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God.

—Ezekiel, Chapter 20.

## PROPHECY AGAINST EGYPT

THUS saith the Lord God: "When I shall have gathered the house of Israel from the peoples among whom they are scattered, and shall be sanctified in them in the sight of the nations, then shall they dwell in their own land which I gave to My servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell safely; when I have executed judgments upon all those that have them in disdain

round about them; and they shall know that I am the LORD their God."

In the tenth year, in the tenth month, in the twelfth day of the month, the word of the LORD came unto me, saying: Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt; speak, and say: "Thus saith the Lord GOD: Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, that hath said: 'My river is mine own, and I have made it for myself.'

"And I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales; and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales. And I will cast thee into the wilderness, thee and all the fish of thy rivers; thou shalt fall upon the open field; thou shalt not be brought together, nor gathered; to the beasts of the earth and to the fowls of the heaven have I given thee for food. And all the inhabitants of Egypt shall know that I am the LORD, because they have been a staff of reed to the house of Israel. When they take hold of thee with the hand, thou dost break, and rend all their shoulders; and when they lean upon thee, thou breakest, and makest all their loins to be at a stand.

"Therefore thus saith the Lord GOD: Behold, I will bring a sword upon thee, and will cut off from thee man and beast. And the land of Egypt shall be desolate and waste, and they shall know that I am the LORD; because he hath said: 'The river is mine, and I have made it.' Therefore, behold, I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from Migdol to Syene even unto the border

of Ethiopia. No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years. And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years; and I will scatter the Egyptians among the nations, and will disperse them through the countries.

“For thus saith the Lord GOD: At the end of forty years will I gather the Egyptians from the peoples whither they were scattered; and I will turn the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their origin; and they shall be there a lowly kingdom. It shall be the lowliest of the kingdoms, neither shall it any more lift itself up above the nations; and I will diminish them, that they shall no more rule over the nations. And it shall be no more the confidence of the house of Israel, bringing iniquity to remembrance, when they turn after them; and they shall know that I am the Lord GOD.”

—Ezekiel, Chapters 28 (25–26), 29 (1–16).

### AGAINST THE FALSE SHEPHERDS

AND the word of the LORD came unto me, saying: Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, even to the shepherds: “Thus saith the Lord GOD: Woe unto the shepherds of Israel that have fed themselves! should not the shepherds feed the sheep? Ye did eat the fat, and ye clothed you with the wool, ye killed the fatlings; but ye fed not the sheep. The weak have ye not strengthened, neither have ye healed that which was sick, neither have ye bound



up that which was broken, neither have ye brought back that which was driven away, neither have ye sought that which was lost; but with force have ye ruled over them and with rigour. So were they scattered, because there was no shepherd; and they became food to all the beasts of the field, and were scattered. My sheep wandered through all the mountains, and upon every high hill; yea, upon all the face of the earth were My sheep scattered, and there was none that did search or seek.

“Therefore, ye shepherds, hear the word of the LORD: As I live, saith the Lord GOD, surely forasmuch as My sheep became a prey, and My sheep became food to all the beasts of the field, because there was no shepherd, neither did My shepherds search for My sheep, but the shepherds fed themselves, and fed not My sheep; therefore, ye shepherds, hear the word of the LORD: Thus saith the Lord GOD: Behold, I am against the shepherds; and I will require My sheep at their hand, and cause them to cease from feeding the sheep; neither shall the shepherds feed themselves any more; and I will deliver My sheep from their mouth, that they may not be food for them.

“For thus saith the Lord GOD: Behold, here am I, and I will search for My sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are separated, so will I seek out My sheep; and I will deliver them out of all places whither they have been scattered in the day of clouds and thick darkness. And I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land; and I will feed them upon the mountains of Israel, by the streams, and in all the habitable places of the country. I will feed them in a good pasture,

and upon the high mountains of Israel shall their fold be; there shall they lie down in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed My sheep, and I will cause them to lie down, saith the Lord God.

“I will seek that which was lost, and will bring back that which was driven away, and will bind up that which was broken, and will strengthen that which was sick; I will feed them in justice. And I will set up one shepherd over them, and he shall feed them, even My servant David; he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and My servant David prince among them; I the LORD have spoken. And I will make with them a covenant of peace, and will cause evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about My hill a blessing; and I will cause the shower to come down in its season; there shall be showers of blessing.

“And the tree of the field shall yield its fruit, and the earth shall yield her produce, and they shall be safe in their land; and they shall know that I am the LORD, when I have broken the bars of their yoke, and have delivered them out of the hand of those that made bondmen of them. And they shall no more be a prey to the nations, neither shall the beast of the earth devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up unto them a plantation for renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the nations any more. And they shall know that I the LORD their God am with them, and that they, the house of Israel, are

My people, saith the Lord GOD. And ye My sheep, the sheep of My pasture, are men, and I am your God, saith the Lord GOD."

—Ezekiel, Chapter 34.

## A NEW HEART AND A NEW SPIRIT

MOREOVER the word of the LORD came unto me, saying: Son of man, when the house of Israel dwelt in their own land, they defiled it by their way and by their doings. Wherefore I poured out My fury upon them for the blood which they had shed upon the land, and because they had defiled it with their idols; and I scattered them among the nations, and they were dispersed through the countries; according to their way and according to their doings I judged them. And when they came unto the nations, whither they came, they profaned My holy name; in that men said of them: "These are the people of the LORD, and are gone forth out of His land." But I had pity for My holy name, which the house of Israel had profaned among the nations, whither they came.

Therefore say unto the house of Israel: "Thus saith the Lord GOD: I do not this for your sake, O house of Israel, but for My holy name, which ye have profaned among the nations, whither ye came. And I will sanctify My great name, which hath been profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes. For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land. And I will sprinkle clean water upon you, and

ye shall be clean; from all your uncleannesses, and from all your idols, will I cleanse you.

“A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep Mine ordinances, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God. And I will save you from all your uncleannesses; and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye may receive no more the reproach of famine among the nations. Then shall ye remember your evil ways, and your doings that were not good; and ye shall loathe yourselves in your own sight for your iniquities and for your abominations. Not for your sake do I this, saith the Lord God, be it known unto you; be ashamed and confounded for your ways, O house of Israel.

“Thus saith the Lord God: In the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places shall be builded. And the land that was desolate shall be tilled, whereas it was a desolation in the sight of all that passed by. And they shall say: ‘This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are fortified and inhabited.’ Then the nations that are left round about you shall know that I the LORD have builded the ruined places, and planted that which was desolate; I the LORD have spoken it, and I will do it.

“Thus saith the Lord God: I will yet for this be inquired

of by the house of Israel, to do it for them; I will increase them with men like a flock. As the flock for sacrifice, shall the waste cities be filled with flocks of men, and as the flock of Jerusalem in her appointed seasons, so they shall know that I am the LORD."

—Ezekiel, Chapter 36 (16-38).

## THE VALLEY OF DRY BONES

THE hand of the LORD was upon me, and the LORD carried me out in a spirit, and set me down in the midst of the valley, and it was full of bones; and He caused me to pass by them round about, and, behold, there were very many in the open valley; and, lo, they were very dry. And He said unto me: "Son of man, can these bones live?" And I answered: "O Lord God, Thou knowest." Then He said unto me: "Prophecy over these bones, and say unto them: O ye dry bones, hear the word of the LORD: Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD."

So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a commotion, and the bones came together, bone to its bone. And I beheld, and, lo, there were sinews upon them, and flesh came up, and skin covered them above; but there was no breath in them. Then said He unto me: "Prophecy unto the breath, prophecy, son of man, and say to the breath: Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live."

So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great host. Then He said unto me: "Son of man, these bones are the whole house of Israel; behold, they say: Our bones are dried up, and our hope is lost; we are clean cut off. Therefore prophesy, and say unto them: Thus saith the Lord God: Behold, I will open your graves, and cause you to come up out of your graves, O My people; and I will bring you into the land of Israel. And ye shall know that I am the LORD, when I have opened your graves, and caused you to come up out of your graves, O My people. And I will put My spirit in you, and ye shall live, and I will place you in your own land; and ye shall know that I the LORD have spoken, and performed it, saith the LORD."

—Ezekiel, Chapter 37 (1-14).

## THE REUNION OF ISRAEL AND JUDAH

AND the word of the LORD came unto me, saying: And thou, son of man, take thee one stick, and write upon it: "For Judah, and for the children of Israel his companions"; then take another stick, and write upon it: "For Joseph, the stick of Ephraim, and of all the house of Israel his companions"; and join them for thee one to another into one stick, that they may become one in thy hand. And when the children of thy people shall speak unto thee, saying: "Wilt thou not tell us what thou meanest by these?" say unto them: "Thus saith the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his companions; and I will put them unto him together with the stick of Judah, and make them one stick, and they

shall be one in My hand." And the sticks whereon thou writest shall be in thy hand before their eyes.

"And say unto them: Thus saith the Lord God: Behold, I will take the children of Israel from among the nations, whither they are gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land, upon the mountains of Israel, and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them; so shall they be My people, and I will be their God.

"And My servant David shall be king over them, and they all shall have one shepherd; they shall also walk in Mine ordinances, and observe My statutes, and do them. And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers dwelt; and they shall dwell therein, they, and their children, and their children's children, for ever; and David My servant shall be their prince for ever. Moreover I will make a covenant of peace with them—it shall be an everlasting covenant with them; and I will establish them, and multiply them, and will set My sanctuary in the midst of them for ever. My dwelling-place also shall be over them; and I will be their God, and they shall be My people. And the nations shall know that I am the Lord that sanctify Israel, when My sanctuary shall be in the midst of them for ever."

—Ezekiel, Chapter 37 (15–28).

## ISRAEL—THE PEOPLE OF GOD

THE word of the LORD that came unto Hosea the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel:

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: "Ye are not My people", it shall be said unto them: "Ye are the children of the living God." And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up out of the land; for great shall be the day of Jezreel. Say ye unto your brethren: "Ammi" (My people); and to your sisters: "Ruhamah" (That hath obtained compassion).

And it shall be at that day, saith the LORD, that thou shalt call Me Ishi (My husband), and shalt call Me no more Baali (My master). For I will take away the names of the Baalim out of her mouth, and they shall no more be mentioned by their name. And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow and the sword and the battle out of the land, and will make them to lie down safely. And I will betroth thee unto Me for ever; yea, I will betroth thee unto Me in righteousness, and in justice, and in lovingkindness, and in



compassion. And I will betroth thee unto Me in faithfulness; and thou shalt know the LORD.

And it shall come to pass in that day, I will respond, saith the LORD, I will respond to the heavens, and they shall respond to the earth; and the earth shall respond to the corn, and the wine, and the oil; and they shall respond to Jezreel (Whom God soweth). And I will sow her unto Me in the land; and I will have compassion upon her that had not obtained compassion; and I will say to them that were not My people: "Thou art My people"; and they shall say: "Thou art my God."

—Hosea, Chapters 1 (1), 2.

## ISRAEL—TORN AND HEALED

COME, and let us return unto the LORD; for He hath torn, and He will heal us, He hath smitten, and He will bind us up. After two days will He revive us, on the third day He will raise us up, that we may live in His presence. And let us know, eagerly strive to know the LORD, his going forth is sure as the morning; and He shall come unto us as the rain, as the latter rain that watereth the earth.

O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? For your goodness is as a morning cloud, and as the dew that early passeth away. Therefore have I hewed them by the prophets, I have slain them by the words of My mouth; and thy judgment goeth forth as the light. For I desire mercy, and not sacrifice, and the knowledge of God rather than burnt-offerings.

—Hosea, Chapter 6 (1-6).

## EPHRAIM MISLED BY PRIDE

WHEN Ephraim spoke, there was trembling, he exalted himself in Israel; but when he became guilty through Baal, he died. And now they sin more and more, and have made them molten images of their silver, according to their own understanding, even idols, all of them the work of the craftsmen; of them they say: "They that sacrifice men kiss calves." Therefore they shall be as the morning cloud, and as the dew that early passeth away, as the chaff that is driven with the wind out of the threshing-floor, and as the smoke out of the window.

Yet I am the LORD thy God from the land of Egypt; and thou knowest no God but Me, and beside Me there is no saviour. I did know thee in the wilderness, in the land of great drought. When they were fed, they became full, they were filled, and their heart was exalted; therefore have they forgotten Me.

It is thy destruction, O Israel, that thou art against Me, against thy help. Ho, now, thy king, that he may save thee in all thy cities! And thy judges, of whom thou saidst: "Give me a king and princes!" I give thee a king in Mine anger, and take him away in My wrath.

—Hosea, Chapter 13.

## ISRAEL'S RETURN TO GOD

RETURN, O Israel, unto the LORD thy God; for thou hast stumbled in thine iniquity. Take with you words, and return unto the LORD; say unto Him: "Forgive all iniquity, and accept that which is good; so will we render for bullocks the offering of our lips. Asshur shall not save us; we will not ride upon horses; neither will we call any

more the work of our hands our gods; for in Thee the fatherless findeth mercy." I will heal their backsliding, I will love them freely; for Mine anger is turned away from him.

I will be as the dew unto Israel; he shall blossom as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his fragrance as Lebanon. They that dwell under his shadow shall again make corn to grow, and shall blossom as the vine; the scent thereof shall be as the wine of Lebanon. Ephraim shall say: "What have I to do any more with idols?" As for Me, I respond and look on him; I am like a leafy cypress-tree; from Me is thy fruit found.

Whoso is wise, let him understand these things; whoso is prudent, let him know them. For the ways of the LORD are right, and the just do walk in them; but transgressors do stumble therein.

—Hosea, Chapter 14

## GOD'S JUDGMENT ON THE NATIONS

THE words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake:

And he said: The LORD roareth from Zion, and uttereth His voice from Jerusalem; and the pastures of the shepherds shall mourn, and the top of Carmel shall wither.

Thus saith the LORD: For three transgressions of Damascus, yea, for four, I will not reverse it: Because they have threshed Gilead with sledges of iron. So will I send a fire into the house of Hazael, and it shall devour the palaces of Ben-hadad; and I will break the bar of Damascus, and cut off the inhabitant from Bikath-aven, and him that holdeth the sceptre from Beth-eden; and the people of Aram shall go into captivity unto Kir, saith the LORD.

Thus saith the LORD: For three transgressions of Gaza, yea, for four, I will not reverse it: Because they carried away captive a whole captivity, to deliver them up to Edom. So will I send a fire on the wall of Gaza, and it shall devour the palaces thereof; and I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon; and I will turn My hand against Ekron, and the remnant of the Philistines shall perish, saith the Lord God.

Thus saith the LORD: For three transgressions of Tyre, yea, for four, I will not reverse it: Because they delivered

up a whole captivity to Edom, and remembered not the brotherly covenant. So will I send a fire on the wall of Tyre, and it shall devour the palaces thereof.

Thus saith the LORD: For three transgressions of Edom, yea, for four, I will not reverse it: Because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever. So will I send a fire upon Teman, and it shall devour the palaces of Bozrah.

Thus saith the LORD: For three transgressions of the children of Ammon, yea, for four, I will not reverse it: Because they have murdered the women of Gilead, that they might enlarge their border. So will I kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind; and their king shall go into captivity, he and his princes together, saith the LORD.

Thus saith the LORD: For three transgressions of Moab, yea, for four, I will not reverse it: Because he burned the bones of the king of Edom into lime. So will I send a fire upon Moab, and it shall devour the palaces of Kerioth; and Moab shall die with tumult, with shouting, and with the sound of the horn; and I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

—Amos, Chapters 1, 2 (1-3).

## GOD'S JUDGMENT ON JUDAH AND ISRAEL

Thus saith the LORD: For three transgressions of Judah, yea, for four, I will not reverse it: Because they have rejected the law of the LORD, and have not kept His statutes, and their lies have caused them to err,

after which their fathers did walk. So will I send a fire upon Judah, and it shall devour the palaces of Jerusalem.

Thus saith the LORD: For three transgressions of Israel, yea, for four, I will not reverse it: Because they sell the righteous for silver, and the needy for a pair of shoes; that pant after the dust of the earth on the head of the poor, and turn aside the way of the humble; and they lay themselves down beside every altar upon clothes taken in pledge, and in the house of their God they drink the wine of them that have been fined.

Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath. Also I brought you up out of the land of Egypt, and led you forty years in the wilderness, to possess the land of the Amorite. And I raised up of your sons for prophets, and of your young men for Nazirites. Is it not even thus, O ye children of Israel? saith the LORD. But ye gave the Nazirites wine to drink; and commanded the prophets, saying: "Prophecy not." Behold, I will make it creak under you, as a cart creaketh that is full of sheaves. And flight shall fail the swift, and the strong shall not exert his strength, neither shall the mighty deliver himself; neither shall he stand that handleth the bow; and he that is swift of foot shall not deliver himself; neither shall he that rideth the horse deliver himself; and he that is courageous among the mighty shall flee away naked in that day, saith the LORD.

—Amos, Chapter 2 (4-16).

## JUSTICE, CORNERSTONE OF TRUE RELIGION

HEAR ye this word which I take up for a lamentation over you, O house of Israel: The virgin of Israel is fallen, she shall no more rise; she is cast down upon her land, there is none to raise her up. For thus saith the Lord God: The city that went forth a thousand shall have a hundred left, and that which went forth a hundred shall have ten left, of the house of Israel.

For thus saith the LORD unto the house of Israel: Seek ye Me, and live; but seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba; for Gilgal shall surely go into captivity, and Beth-el shall come to nought. Seek the LORD, and live—lest He break out like fire in the house of Joseph, and it devour, and there be none to quench it in Beth-el—ye who turn justice to wormwood, and cast righteousness to the ground; Him that maketh the Pleiades and Orion, and bringeth on the shadow of death in the morning, and darkeneth the day into night; that calleth for the waters of the sea, and poureth them out upon the face of the earth; the LORD is His name; that causeth destruction to flash upon the strong, so that destruction cometh upon the fortress.

They hate him that reproveth in the gate, and they abhor him that speaketh uprightly. Therefore, because ye trample upon the poor, and take from him exactions of wheat, ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink the wine thereof. For I know how manifold are your transgressions, and how mighty are your sins; ye that afflict the just, that take a ransom, and that turn aside the needy in the gate.

Therefore the prudent doth keep silence in such a time; for it is an evil time.

Seek good, and not evil, that ye may live; and so the LORD, the God of hosts, will be with you, as ye say. Hate the evil, and love the good, and establish justice in the gate; it may be that the LORD, the God of hosts, will be gracious unto the remnant of Joseph.

Woe unto you that desire the day of the LORD! Wherefore would ye have the day of the LORD? It is darkness, and not light. As if a man did flee from a lion, and a bear met him; and went into the house and leaned his hand on the wall, and a serpent bit him. Shall not the day of the LORD be darkness, and not light? Even very dark, and no brightness in it? I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me burnt-offerings and your meal-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. Take thou away from Me the noise of thy songs; and let Me not hear the melody of thy psalteries. But let justice well up as waters, and righteousness as a mighty stream.

—Amos, Chapter 5.

## DENUNCIATION OF THE EASE-LOVING

WOE to them that are at ease in Zion, and to them that are secure in the mountain of Samaria, the notable men of the first of the nations, to whom the house of Israel come! Ye that put far away the evil day, and cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst



of the stall; that thrum on the psaltery, that devise for themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the hurt of Joseph.

Therefore now shall they go captive at the head of them that go captive, and the revelry of them that stretched themselves shall pass away. The Lord GOD hath sworn by Himself, saith the LORD, the God of hosts: I abhor the pride of Jacob, and hate his palaces; and I will deliver up the city with all that is therein. For, behold, the LORD commandeth, and the great house shall be smitten into splinters, and the little house into chips. Do horses run upon the rock? Doth one plow there with oxen? that ye have turned justice into gall, and the fruit of righteousness into wormwood; ye that rejoice in a thing of nought, that say: "Have we not taken to us horns by our own strength?" For, behold, I will raise up against you a nation, O house of Israel, saith the LORD, the God of hosts; and they shall afflict you from the entrance of Hamath unto the Brook of the Arabah.

—Amos, Chapter 6.

## PRIEST AGAINST PROPHET

THEN Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying: "Amos hath conspired against thee in the midst of the house of Israel; the land is not able to bear all his words. For thus Amos saith: Jeroboam shall die by the sword, and Israel shall surely be led away captive out of his land."

Also Amaziah said unto Amos: "O thou seer, go, flee thee away into the land of Judah, and there eat bread,

and prophesy there; but prophesy not again any more at Beth-el, for it is the king's sanctuary, and it is a royal house." Then answered Amos, and said to Amaziah: "I was no prophet, neither was I a prophet's son; but I was a herdman, and a dresser of sycamore-trees; and the LORD took me from following the flock, and the LORD said unto me: Go, prophesy unto My people Israel. Now therefore hear thou the word of the LORD: Thou sayest: Prophesy not against Israel, and preach not against the house of Isaac. Therefore thus saith the LORD: Thy land shall be divided by line; and thou thyself shalt die in an unclean land, and Israel shall surely be led away captive out of his land."

Hear this, O ye that would swallow the needy, and destroy the poor of the land, saying: "When will the new moon be gone, that we may sell grain? and the sabbath, that we may set forth corn? making the ephah small, and the shekel great, and falsifying the balances of deceit; that we may buy the poor for silver, and the needy for a pair of shoes, and sell the refuse of the corn." The LORD hath sworn by the pride of Jacob: Surely I will never forget any of their works. And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning for an only son, and the end thereof as a bitter day.

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD. And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to

seek the word of the LORD, and shall not find it. In that day shall the fair virgins and the young men faint for thirst. They that swear by the sin of Samaria, and say: "As thy god, O Dan, liveth"; and: "As the way of Beersheba liveth"; even they shall fall, and never rise up again.

—Amos, Chapters 7 (10–17), 8 (4–14).

## GOD JUDGES ALL NATIONS

ARE ye not as the children of the Ethiopians unto Me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt, and the Philistines from Caphtor, and Aram from Kir? Behold, the eyes of the Lord GOD are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD. For, lo, I will command, and I will sift the house of Israel among all the nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of My people shall die by the sword, that say: "The evil shall not overtake nor confront us."

In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and all the nations, upon whom My name is called, saith the LORD that doeth this.

Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will turn

the captivity of My people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be plucked up out of their land which I have given them, saith the LORD thy God.

—Amos, Chapter 9 (7–15).

## JONAH יוֹנָה

### JONAH SEEKS TO FLEE FROM GOD

Now the word of the LORD came unto Jonah the son of Amittai, saying: "Arise, go to Nineveh, that great city, and proclaim against it; for their wickedness is come up before Me." But Jonah rose up to flee unto Tarshish from the presence of the LORD; and he went down to Joppa, and found a ship going to Tarshish; so he paid the fare thereof, and went down into it, to go with them unto Tarshish, from the presence of the LORD.

But the LORD hurled a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. And the mariners were afraid, and cried every man unto his god; and they cast forth the wares that were in the ship into the sea, to lighten it unto them. But Jonah was gone down into the innermost parts of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him: "What meanest thou that thou sleepest? arise, call upon thy God, if so be that God will think upon us, that we perish not."

And they said every one to his fellow: "Come, and let us cast lots, that we may know for whose cause this evil is upon us." So they cast lots, and the lot fell upon Jonah. Then said they unto him: "Tell us, we pray thee, for whose cause this evil is upon us: what is thine occupation? and whence comest thou? what is thy country? and of what people art thou?" And he said unto them: "I am a Hebrew; and I fear the LORD, the God of heaven, who hath made the sea and the dry land." Then were

the men exceedingly afraid, and said unto him: "What is this that thou hast done?" For the men knew that he fled from the presence of the LORD, because he had told them.

Then said they unto him: "What shall we do unto thee, that the sea may be calm unto us?" for the sea grew more and more tempestuous. And he said unto them: "Take me up, and cast me forth into the sea; so shall the sea be calm unto you; for I know that for my sake this great tempest is upon you." Nevertheless the men rowed hard to bring it to the land; but they could not; for the sea grew more and more tempestuous against them. Wherefore they cried unto the LORD, and said: "We beseech Thee, O LORD, we beseech Thee, let us not perish for this man's life, and lay not upon us innocent blood; for Thou, O LORD, hast done as it pleased Thee." So they took up Jonah, and cast him forth into the sea; and the sea ceased from its raging. Then the men feared the LORD exceedingly; and they offered a sacrifice unto the LORD, and made vows.

—Jonah, Chapter 1.

### JONAH'S PRAYER

AND the LORD prepared a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights. Then Jonah prayed unto the LORD his God out of the fish's belly. And he said:

I called out of mine affliction unto the LORD, and He answered me; out of the depth of the nether-world cried I, and Thou heardest my voice. For thou didst cast me into the depth, in the heart of the seas, and the flood was round about me; all Thy waves and Thy billows

passed over me. And I said: "I am cast out from before Thine eyes"; yet I will look again toward Thy holy temple. The waters compassed me about, even to the soul; the deep was round about me; the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars closed upon me for ever; yet hast Thou brought up my life from the pit, O LORD my God.

When my soul fainted within me, I remembered the LORD; and my prayer came in unto Thee, into Thy holy temple. They that regard lying vanities forsake their own mercy. But I will sacrifice unto Thee with the voice of thanksgiving; that which I have vowed I will pay. Salvation is of the LORD.

And the LORD spoke unto the fish, and it spat out Jonah upon the dry land.

—Jonah, Chapter 2.

## NINEVEH REPENTS

AND the word of the LORD came unto Jonah the second time, saying: "Arise, go unto Nineveh, that great city, and make unto it the proclamation that I bid thee." So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city, of three days' journey. And Jonah began to enter into the city a day's journey, and he proclaimed, and said: "Yet forty days, and Nineveh shall be overthrown."

And the people of Nineveh believed God; and they proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. And the tidings reached the king of Nineveh, and he arose from his throne, and laid his robe from him, and covered him with sack-

cloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying: "Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water; but let them be covered with sackcloth, both man and beast, and let them cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands. Who knoweth whether God will not turn and repent, and turn away from His fierce anger, that we perish not?"

And God saw their works, that they turned from their evil way; and God repented of the evil, which He said He would do unto them; and He did it not.

—Jonah, Chapter 3.

### THE LESSON OF THE GOURD

BUT it displeased Jonah exceedingly, and he was angry. And he prayed unto the LORD, and said: "I pray Thee, O LORD, was not this my saying, when I was yet in mine own country? Therefore I fled beforehand unto Tarshish; for I knew that Thou art a gracious God, and compassionate, long-suffering, and abundant in mercy, and repentest Thee of the evil. Therefore now, O LORD, take, I beseech Thee, my life from me; for it is better for me to die than to live." And the LORD said: "Art thou greatly angry?"

Then Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the LORD God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his evil. So



Jonah was exceeding glad because of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd, that it withered. And it came to pass, when the sun arose, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and requested for himself that he might die, and said: "It is better for me to die than to live."

And God said to Jonah: "Art thou greatly angry for the gourd?" And he said: "I am greatly angry, even unto death." And the LORD said: "Thou hast had pity on the gourd, for which thou hast not laboured, neither madest it grow, which came up in a night, and perished in a night; and should not I have pity on Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand, and also much cattle?"

—Jonah, Chapter 4.

## MICAH מִיכָה

### THE FALSE PROPHETS

THE word of the LORD that came to Micah, the Morashite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem:

Thus saith the LORD concerning the prophets that make my people to err; that cry: "Peace", when their teeth have any thing to bite; and whoso putteth not into their mouths, they even prepare war against him. Therefore it shall be night unto you, that ye shall have no vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down upon the prophets, and the day shall be black over them. And the seers shall be put to shame, and the diviners confounded; yea, they shall all cover their upper lips; for there shall be no answer of God. But I truly am full of power by the spirit of the LORD, and of justice, and of might, to declare unto Jacob his transgression, and to Israel his sin.

Hear this, I pray you, ye heads of the house of Jacob, and rulers of the house of Israel, that abhor justice, and pervert all equity; that build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the LORD, and say: "Is not the LORD in the midst of us? no evil shall come upon us." Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

—Micah, Chapters 1 (1), 3 (5-12).

## THE VISION OF PEACE AMONG NATIONS

BUT in the end of days it shall come to pass, that the mountain of the LORD's house shall be established as the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it. And many nations shall go and say: "Come ye, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths"; for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

And He shall judge between many peoples, and shall decide concerning mighty nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid; for the mouth of the LORD of hosts hath spoken.

For let all the peoples walk each one in the name of its god, but we will walk in the name of the LORD our God for ever and ever.

In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven away, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a mighty nation; and the LORD shall reign over them in mount Zion from thenceforth even for ever.

—Micah, Chapter 4 (1-7).

## WHAT GOD REQUIRES OF MAN

HEAR ye now what the LORD saith: Arise, contend thou before the mountains, and let the hills hear thy voice. Hear, O ye mountains, the LORD's controversy, and ye enduring rocks, the foundations of the earth; for the LORD hath a controversy with His people, and He will plead with Israel. O My people, what have I done unto thee? And wherein have I wearied thee? Testify against Me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of bondage, and I sent before thee Moses, Aaron, and Miriam. O My people, remember now what Balak king of Moab devised, and what Balaam the son of Beor answered him; from Shittim unto Gilgal, that ye may know the righteous acts of the LORD.

"Wherewith shall I come before the LORD, and bow myself before God on high? Shall I come before Him with burnt-offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?"

It hath been told thee, O man, what is good, and what the LORD doth require of thee: Only to do justly, and to love mercy, and to walk humbly with thy God.

—Micah, Chapter 6 (1-8).

## GOD THE REFUGE OF THE RIGHTEOUS

WOE is me! for I am as the last of the summer fruits, as the grape gleanings of the vintage; there is no cluster to eat; nor first-ripe fig which my soul desireth. The godly man is perished out of the earth, and the upright

among men is no more; they all lie in wait for blood; they hunt every man his brother with a net. Their hands are upon that which is evil to do it diligently; the prince asketh, and the judge is ready for a reward; and the great man, he uttereth the evil desire of his soul; thus they weave it together.

The best of them is as a brier; the most upright is worse than a thorn hedge; the day of thy watchmen, even thy visitation, is come; now shall be their perplexity. Trust ye not in a friend, put ye not confidence in a familiar friend; keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house.

But as for me, I will look unto the LORD; I will wait for the God of my salvation; my God will hear me. Rejoice not against me, O mine enemy; though I am fallen, I shall arise; though I sit in darkness, the LORD is a light unto me. I will bear the indignation of the LORD, because I have sinned against Him; until He plead my cause, and execute judgment for me. He will bring me forth to the light, and I shall behold His righteousness.

Who is a God like unto Thee, that pardoneth iniquity and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy. He will again have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea. Thou wilt show faithfulness to Jacob, mercy to Abraham, as Thou hast sworn unto our fathers from the days of old.

—Micah, Chapter 7.

## THE BUILDING OF THE SECOND TEMPLE

IN the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, saying: "Thus speaketh the LORD of hosts, saying: This people say: The time is not come, the time that the LORD's house should be built." Then came the word of the LORD by Haggai the prophet, saying: "Is it a time for you yourselves to dwell in your ceiled houses, while this house lieth waste? Now therefore thus saith the LORD of hosts:

"Consider your ways. Ye have sown much, and brought in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages for a bag with holes.

"Thus saith the LORD of hosts: Consider your ways. Go up to the hill-country, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the LORD of hosts. Because of My house that lieth waste, while ye run every man for his own house. Therefore over you the heaven hath kept back, so that there is no dew, and the earth hath kept back her produce. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the wine, and upon the oil, and upon that which the

ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands."

Then Zerubbabel the son of Shealtiel, and Joshua the son of Jehozadak, the high priest, with all the remnant of the people, hearkened unto the voice of the LORD their God, and unto the words of Haggai the prophet, as the LORD their God had sent him; and the people did fear before the LORD. Then spoke Haggai the LORD's messenger in the LORD's message unto the people, saying: "I am with you, saith the LORD." And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God, in the four and twentieth day of the month, in the sixth month, in the second year of Darius the king.

In the seventh month, in the one and twentieth day of the month, came the word of the LORD by Haggai the prophet, saying: "Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, and to the remnant of the people, saying: Who is left among you that saw this house in its former glory? and how do ye<sup>1</sup> see it now? is not such a one as nothing in your eyes? Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Jehozadak, the high priest; and be strong, all ye people of the land, saith the LORD, and work; for I am with you, saith the LORD of hosts.

"The word that I covenanted with you when ye came out of Egypt have I established, and My spirit abideth among you; fear ye not. For thus saith the LORD of hosts:

Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the choicest things of all nations shall come, and I will fill this house with glory, saith the LORD of hosts. Mine is the silver, and Mine the gold, saith the LORD of hosts. The glory of this latter house shall be greater than that of the former, saith the LORD of hosts; and in this place will I give peace, saith the LORD of hosts."

And the word of the LORD came unto Haggai, saying: "Speak to Zerubbabel, governor of Judah, saying: I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the nations; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, My servant, the son of Shealtiel, saith the LORD, and will make thee as a signet; for I have chosen thee, saith the LORD of hosts."

—Haggai, Chapters 1, 2.



## ZECHARIAH זכריה

### THE MESSAGE OF ZION'S RESTORATION

IN the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah the son of Berechiah, the son of Iddo, the prophet, saying: "The LORD hath been sore displeased with your fathers. Therefore say thou unto them: Thus saith the LORD of hosts: Return unto Me, and I will return unto you. Be ye not as your fathers, unto whom the former prophets proclaimed, saying: Thus saith the LORD of hosts: Return ye now from your evil ways, and from your evil doings; but they did not hear, nor attend unto Me, saith the Lord. Your fathers, where are they? and the prophets, do they live for ever? But My words and My statutes, which I commanded My servants the prophets, did they not overtake your fathers? so that they turned and said: Like as the LORD of hosts purposed to do unto us, according to our ways, and according to our doings, so hath He dealt with us."

And I lifted up mine eyes, and saw, and behold four horns. And I said unto the angel that spoke with me: "What are these?" And he said unto me: "These are the horns which have scattered Judah, Israel, and Jerusalem."

And the LORD showed me four craftsmen. Then said I: "What come these to do?" And he spoke, saying: "These—the horns which scattered Judah, so that no man did lift up his head—these then are come to frighten them, to cast down the horns of the nations, which lifted up their horn against the land of Judah to scatter it."

And I lifted up mine eyes, and saw, and behold a man with a measuring line in his hand. Then said I: "Whither

goest thou?" And he said unto me: "To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof." And, behold, the angel that spoke with me went forth, and another angel went out to meet him, and said unto him: "Run, speak to this young man, saying: Jerusalem shall be inhabited without walls, for the multitude of men and cattle therein. For I, saith the LORD, will be unto her a wall of fire round about, and I will be the glory in the midst of her.

"Ho, ho, flee then from the land of the north, saith the LORD; for I have spread you abroad as the four winds of the heaven, saith the LORD. Ho, Zion, escape, thou that dwellest with the daughter of Babylon.

"Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the LORD. And many nations shall join themselves to the LORD in that day, and shall be My people, and I will dwell in the midst of thee"; and thou shalt know that the LORD of hosts hath sent me unto thee. And the LORD shall inherit Judah as His portion in the holy land, and shall choose Jerusalem again. Be silent, all flesh, before the LORD; for He is aroused out of His holy habitation.

—Zechariah, Chapters 1 (1-6), 2.

### BY SPIRIT AND NOT BY POWER

AND he showed me Joshua the high priest standing before the angel of the LORD, and the Adversary standing at his right hand to accuse him. And the LORD said unto the Adversary: "The LORD rebuke thee, O Adversary, yea, the LORD that hath chosen Jerusalem rebuke thee; is not this man a brand plucked out of the fire?"

Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spoke unto those that stood before him, saying: "Take the filthy garments from off him." And unto him he said: "Behold, I cause thine iniquity to pass from thee, and I will clothe thee with robes." And I said: "Let them set a fair mitre upon his head." So they set a fair mitre upon his head, and clothed him with garments; and the angel of the LORD stood by.

And the angel of the LORD forewarned Joshua, saying: "Thus saith the LORD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by. Hear now, O Joshua the high priest, thou and thy fellows that sit before thee; for they are men that are a sign; for, behold, I will bring forth My servant the Shoot. For behold the stone that I have laid before Joshua; upon one stone are seven facets; behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day. In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig-tree."

And the angel that spoke with me returned, and waked me, as a man that is wakened out of his sleep. And he said unto me: "What seest thou?" And I said: "I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof; and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof."

And I answered and spoke to the angel that spoke with me, saying: "What are these, my lord?" Then the angel that spoke with me answered and said unto me: "Knowest thou not what these are?" And I said: "No, my lord." Then he answered and spoke unto me, saying: "This is the word of the LORD unto Zerubbabel, saying: Not by might, nor by power, but by My spirit, saith the LORD of hosts. Who art thou, O great mountain, before Zerubbabel? thou shalt become a plain; and he shall bring forth the top stone with shoutings of Grace, grace, unto it."

—Zechariah, Chapters 3, 4 (1-7).

### ISRAEL'S RESTORATION AND TRIUMPH

AND the word of the LORD of hosts came, saying: Thus saith the LORD of hosts: I am jealous for Zion with great jealousy, and I am jealous for her with great fury.

Thus saith the LORD: I return unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called The city of truth; and the mountain of the LORD of hosts The holy mountain.

Thus saith the LORD of hosts: There shall yet old men and old women sit in the broad places of Jerusalem, every man with his staff in his hand for very age. And the broad places of the city shall be full of boys and girls playing in the broad places thereof.

Thus saith the LORD of hosts: If it be marvellous in the eyes of the remnant of this people in those days, should it also be marvellous in Mine eyes?

Thus saith the LORD of hosts: Behold, I will save My people from the east country, and from the west country;

and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be My people, and I will be their God, in truth and in righteousness.

Thus saith the LORD of hosts: Let your hands be strong, ye that hear in these days these words from the mouth of the prophets that were in the day that the foundation of the house of the LORD of hosts was laid, even the temple, that it might be built. For before those days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the adversary; for I set all men every one against his neighbour. But now I will not be unto the remnant of this people as in the former days, saith the LORD of hosts. For as the seed of peace, the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to inherit all these things.

And it shall come to pass that, as ye were a curse among the nations, O house of Judah and house of Israel, so will I save you, and ye shall be a blessing; fear not, but let your hands be strong. For thus saith the LORD of hosts: As I purposed to do evil unto you, when your fathers provoked Me, saith the LORD of hosts, and I repented not; so again do I purpose in these days to do good unto Jerusalem and to the house of Judah; fear ye not. These are the things that ye shall do: Speak ye every man the truth with his neighbour; execute the judgment of truth and peace in your gates; and let none of you devise evil in your hearts against his neighbour; and love no false oath; for all these are things that I hate, saith the LORD.

And the word of the LORD of hosts came unto me, saying. Thus saith the LORD of hosts: The fast of the fourth

month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful seasons; therefore love ye truth and peace. Thus saith the LORD of hosts: It shall yet come to pass, that there shall come peoples, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying: "Let us go speedily to entreat the favour of the LORD, and to seek the LORD of hosts; I will go also." Yea, many peoples and mighty nations shall come to seek the LORD of hosts in Jerusalem, and to entreat the favour of the LORD.

Thus saith the LORD of hosts: In those days it shall come to pass, that ten men shall take hold, out of all the languages of the nations, shall even take hold of the skirt of him that is a Jew, saying: "We will go with you, for we have heard that God is with you."

—Zechariah, Chapter 8.

## MALACHI מלאכי

### A COMMAND TO THE PRIESTS

THE burden of the word of the LORD to Israel by Malachi:

And now, this commandment is for you, O ye priests. If ye will not hearken, and if ye will not lay it to heart, to give glory unto My name, saith the LORD of hosts, then will I send the curse upon you, and I will curse your blessings; yea, I curse them, because ye do not lay it to heart.

Know then that I have sent this commandment unto you, that My covenant might be with Levi, saith the LORD of hosts. My covenant was with him of life and peace, and I gave them to him; and of fear, and he feared Me, and was afraid of My name. The law of truth was in his mouth, and unrighteousness was not found in his lips; he walked with Me in peace and uprightness, and did turn many away from iniquity.

For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the LORD of hosts. But ye are turned aside out of the way; ye have caused many to stumble in the law; ye have corrupted the covenant of Levi, saith the LORD of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept My ways, but have had respect of persons in the law.

—Malachi, Chapters 1 (1), 2 (1-9).

## ONE GOD AND ONE BROTHERHOOD

HAVE we not all one father? Hath not one God created us? Why do we deal treacherously every man against his brother, profaning the covenant of our fathers? Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which He loveth, and hath married the daughter of a strange god. May the LORD cut off to the man that doeth this him that calleth and him that answereth out of the tents of Jacob, and him that offereth an offering unto the LORD of hosts.

And this further ye do: Ye cover the altar of the LORD with tears, with weeping, and with sighing, insomuch that He regardeth not the offering any more, neither receiveth it with good will at your hand. Yet ye say: "Wherefore?" Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously, though she is thy companion, and the wife of thy covenant.

Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For I hate putting away, saith the LORD, the God of Israel, and him that covereth his garment with violence, saith the LORD of hosts; therefore take heed to your spirit, that ye deal not treacherously.

Ye have wearied the LORD with your words. Yet ye say: "Wherein have we wearied Him?" In that ye say: "Every one that doeth evil is good in the sight of the LORD, and He delighteth in them; or where is the God of justice?"

—Malachi, Chapter 2 (10-17).



## THE COMING OF ELIJAH THE PROPHET

BEHOLD, I send My messenger, and he shall clear the way before Me; and the LORD, whom ye seek, will suddenly come to His temple; and the messenger of the covenant, whom ye delight in, behold, he cometh, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? For he is like a refiner's fire, and like fullers' soap; and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver; and there shall be they that shall offer unto the LORD offerings in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in ancient years.

And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers; and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the LORD of hosts. For I the LORD change not; and ye, O sons of Jacob, are not consumed.

From the days of your fathers ye have turned aside from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, saith the LORD of hosts. But ye say: "Wherein shall we return?" Will a man rob God? Yet ye rob Me. But ye say: "Wherein have we robbed Thee?" In tithes and heave-offerings. Ye are cursed with the curse, yet ye rob Me, even this whole nation. Bring ye the whole tithe into the storehouse, that there may be food in My house, and try Me now herewith, saith the LORD of hosts, if I will not open

you the windows of heaven, and pour you out a blessing, that there shall be more than sufficiency. And I will rebuke the devourer for your good, and he shall not destroy the fruits of your land; neither shall your vine cast its fruit before the time in the field, saith the LORD of hosts. And all nations shall call you happy; for ye shall be a delightsome land, saith the LORD of hosts.

Your words have been all too strong against Me, saith the LORD. Yet ye say: "Wherein have we spoken against Thee?" Ye have said: "It is vain to serve God; and what profit is it that we have kept His charge, and that we have walked mournfully because of the LORD of hosts? And now we call the proud happy; yea, they that work wickedness are built up; yea, they try God, and are delivered."

Then they that feared the LORD spoke one with another; and the LORD hearkened, and heard, and a book of remembrance was written before Him, for them that feared the LORD, and that thought upon His Name.

And they shall be Mine, saith the LORD of hosts, in the day that I do make, even Mine own treasure; and I will spare them, as a man spareth his own son that serveth him. Then shall ye again discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.

Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, even statutes and ordinances. Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the LORD. And he shall turn the heart of the fathers to the children, and the heart of the children

to their fathers; lest I come and smite the land with utter destruction.

Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the LORD.

—Malachi, Chapter 3.

# PSALMS תהלים

## HAPPY IS THE MAN

### Psalm 1

HAPPY is the man that hath not walked in the counsel of the wicked, nor stood in the way of sinners, nor sat in the seat of the scornful. But his delight is in the law of the LORD; and in His law doth he meditate day and night.

And he shall be like a tree planted by streams of water, that bringeth forth its fruit in its season, and whose leaf doth not wither; and in whatsoever he doeth he shall prosper.

Not so the wicked; but they are like the chaff which the wind driveth away. Therefore the wicked shall not stand in the judgment, nor sinners in the congregation of the righteous. For the LORD regardeth the way of the righteous; but the way of the wicked shall perish.

## HOW MANY ARE MY ADVERSARIES!

### Psalm 3

LORD, how many are mine adversaries become! Many are they that rise up against me. Many there are that say of my soul: "There is no salvation for him in God."

But Thou, O LORD, art a shield about me; my glory, and the lifter up of my head. With my voice I call unto the LORD, and He answereth me out of His holy mountain.

I lay me down, and I sleep; I awake, for the LORD sustaineth me. I am not afraid of ten thousands of people, that have set themselves against me round about.

Arise, O LORD; save me, O my God; for Thou hast smitten all mine enemies upon the cheek, Thou hast broken the teeth of the wicked. Salvation belongeth unto the LORD; Thy blessing be upon Thy people.

### ANSWER ME WHEN I CALL

#### Psalm 4

ANSWER me when I call, O God of my righteousness, Thou who didst set me free when I was in distress; be gracious unto me, and hear my prayer.

O ye sons of men, how long shall my glory be put to shame, in that ye love vanity, and seek after falsehood? But know that the LORD hath set apart the godly man as His own; the LORD will hear when I call unto Him.

Tremble, and sin not; commune with your own heart upon your bed, and be still. Offer the sacrifices of righteousness, and put your trust in the LORD.

Many there are that say: "O that we could see some good!" LORD, lift Thou up the light of Thy countenance upon us. Thou hast put gladness in my heart, more than when their corn and their wine increase. In peace will I both lay me down and sleep; for Thou, LORD, makest me dwell alone in safety.

### REBUKE ME NOT IN THINE ANGER

#### Psalm 6

O LORD, rebuke me not in Thine anger, neither chasten me in Thy wrath. Be gracious unto me, O LORD, for I languish away; heal me, O LORD, for my bones are affrighted. My soul also is sore affrighted; and Thou, O LORD, how long?

Return, O LORD, deliver my soul; save me for Thy mercy's sake. For in death there is no remembrance of Thee; in the nether-world who will give Thee thanks? I am weary with my groaning; every night make I my bed to swim; I melt away my couch with my tears. Mine eye is dimmed because of vexation; it waxeth old because of all mine adversaries.

Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping. The LORD hath heard my supplication; the LORD receiveth my prayer. All mine enemies shall be ashamed and sore affrighted; they shall turn back, they shall be ashamed suddenly.

## HOW GLORIOUS IS THY NAME!

### Psalm 8

O LORD, our Lord, how glorious is Thy name in all the earth! Whose majesty is rehearsed above the heavens. Out of the mouth of babes and sucklings hast Thou founded strength, because of Thine adversaries; that Thou mightest still the enemy and the avenger.

When I behold Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast established; what is man, that Thou art mindful of him? and the son of man, that Thou thinkest of him? Yet Thou hast made him but little lower than the angels, and hast crowned him with glory and honour.

Thou hast made him to have dominion over the works of Thy hands; Thou hast put all things under his feet: sheep and oxen, all of them, yea, and the beasts of the

field; the fowl of the air, and the fish of the sea; whatsoever passeth through the paths of the seas.

O LORD, our Lord, how glorious is Thy name in all the earth!

## THE FOOL HATH SAID IN HIS HEART

### Psalm 14

THE fool hath said in his heart: "There is no God"; they have dealt corruptly, they have done abominably; there is none that doeth good. The LORD looked forth from heaven upon the children of men, to see if there were any man of understanding, that did seek after God. They are all corrupt, they are together become impure; there is none that doeth good, no, not one.

"Shall not all the workers of iniquity know it, who eat up My people as they eat bread, and call not upon the LORD?" There are they in great fear; for God is with the righteous generation. Ye would put to shame the counsel of the poor, but the LORD is his refuge.

O that the salvation of Israel were come out of Zion! When the LORD turneth the captivity of His people, let Jacob rejoice, let Israel be glad.

## WHO SHALL SOJOURN IN THY TABERNACLE?

### Psalm 15

LORD, who shall sojourn in Thy tabernacle? Who shall dwell upon Thy holy mountain?

He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart; that hath no slander upon his tongue, nor doeth evil to his fellow, nor taketh

up a reproach against his neighbour; in whose eyes a vile person is despised, but he honoureth them that fear the LORD; he that sweareth to his own hurt, and changeth not; he that putteth not out his money on interest, nor taketh a bribe against the innocent.

He that doeth these things shall never be moved.

## KEEP ME, O GOD

### Psalm 16

KEEP me, O God; for I have taken refuge in Thee. I have said unto the LORD: "Thou art my Lord; I have no good but in Thee"; as for the holy that are in the earth, they are the excellent in whom is all my delight. Let the idols of them be multiplied that make suit unto another; their drink-offerings of blood will I not offer, nor take their names upon my lips. O LORD, the portion of mine inheritance and of my cup—Thou maintainest my lot.

The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. I will bless the LORD, who hath given me counsel; yea, in the night seasons my reins instruct me. I have set the LORD always before me; surely He is at my right hand, I shall not be moved.

Therefore my heart is glad, and my glory rejoiceth; my flesh also dwelleth in safety; for Thou wilt not abandon my soul to the nether-world; neither wilt Thou suffer Thy godly one to see the pit. Thou makest me to know the path of life; in Thy presence is fulness of joy, in Thy right hand bliss for evermore.



## THE HEAVENS DECLARE THE GLORY OF GOD

## Psalm 19

THE heavens declare the glory of God, and the firmament showeth His handiwork; day unto day uttereth speech, and night unto night revealeth knowledge; there is no speech, there are no words, neither is their voice heard. Their line is gone out through all the earth, and their words to the end of the world.

In them hath He set a tent for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course. His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.

The law of the LORD is perfect, restoring the soul; the testimony of the LORD is sure, making wise the simple. The precepts of the LORD are right, rejoicing the heart; the commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring for ever; the ordinances of the LORD are true, they are righteous altogether.

More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is Thy servant warned; in keeping of them there is great reward. Who can discern errors? Clear Thou me from hidden faults.

Keep back Thy servant also from presumptuous sins, that they may not have dominion over me; then shall I be faultless, and I shall be clear from great transgression. Let the words of my mouth and the meditation of my heart be acceptable before Thee, O LORD, my Rock, and my Redeemer.

## THE LORD IS MY SHEPHERD

## Psalm 23

THE LORD is my shepherd ; I shall not want. He maketh me to lie down in green pastures ; He leadeth me beside the still waters. He restoreth my soul ; He guideth me in straight paths for His name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me ; Thy rod and Thy staff, they comfort me. Thou preparest a table before me in the presence of mine enemies ; Thou hast anointed my head with oil ; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life ; and I shall dwell in the house of the LORD for ever.

## THE EARTH IS THE LORD'S

## Psalm 24

THE earth is the LORD's, and the fulness thereof ; the world, and they that dwell therein. For He hath founded it upon the seas, and established it upon the floods.

Who shall ascend into the mountain of the LORD ? And who shall stand in His holy place ? He that hath clean hands, and a pure heart ; who hath not taken My name in vain, and hath not sworn deceitfully. He shall receive a blessing from the LORD, and righteousness from the God of his salvation.

Such is the generation of them that seek after Him, that seek Thy face, even Jacob.

Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors ; that the King of glory may come

in. "Who is the King of glory?" "The LORD strong and mighty, the LORD mighty in battle."

Lift up your heads, O ye gates, yea, lift them up, ye everlasting doors; that the King of glory may come in. "Who then is the King of glory?" "The LORD of hosts; He is the King of glory."

## UNTO THEE, O LORD, DO I LIFT UP MY SOUL

### Psalm 25

UNTO Thee, O LORD, do I lift up my soul. O my God, in Thee have I trusted, let me not be ashamed; let not mine enemies triumph over me. Yea, none that wait for Thee shall be ashamed; they shall be ashamed that deal treacherously without cause.

Show me Thy ways, O LORD; teach me Thy paths. Guide me in Thy truth, and teach me; for Thou art the God of my salvation; for Thee do I wait all the day. Remember, O LORD, Thy compassions and Thy mercies; for they have been from of old. Remember not the sins of my youth, nor my transgressions; according to Thy mercy remember Thou me, for thy goodness' sake, O LORD.

Good and upright is the LORD; therefore doth He instruct sinners in the way. He guideth the humble in justice; and He teacheth the humble His way. All the paths of the LORD are mercy and truth unto such as keep His covenant and His testimonies.

For Thy name's sake, O LORD, pardon mine iniquity, for it is great. What man is he that feareth the LORD? him will He instruct in the way that he should choose; his soul shall abide in prosperity; and his seed shall

inherit the land. The counsel of the LORD is with them that fear Him; and His covenant, to make them know it.

Mine eyes are ever toward the LORD; for He will bring forth my feet out of the net. Turn Thee unto me, and be gracious unto me; for I am solitary and afflicted. The troubles of my heart are enlarged; O bring Thou me out of my distresses.

See mine affliction and my travail; and forgive all my sins. Consider how many are mine enemies, and the cruel hatred wherewith they hate me. O keep my soul, and deliver me; let me not be ashamed, for I have taken refuge in Thee. Let integrity and uprightness preserve me, because I wait for Thee.

Redeem Israel, O God, out of all his troubles.

## THE LORD IS MY LIGHT

### Psalm 27

THE LORD is my light and my salvation; whom shall I fear? The LORD is the stronghold of my life; of whom shall I be afraid? When evil-doers came upon me to eat up my flesh, even mine adversaries and my foes, they stumbled and fell. Though a host should encamp against me, my heart shall not fear; though war should rise up against me, even then will I be confident.

One thing have I asked of the LORD, that will I seek after: That I may dwell in the house of the LORD all the days of my life, to behold the graciousness of the LORD, and to visit early in His temple. For He concealeth me in His pavilion in the day of evil; He hideth me in the covert of His tent; He lifteth me up upon a rock. And now shall my head be lifted up above mine enemies round

about me; and I will offer in His tabernacle sacrifices with trumpet-sound; I will sing, yea, I will sing praises unto the LORD.

Hear, O LORD, when I call with my voice, and be gracious unto me, and answer me. In Thy behalf my heart hath said: "Seek ye My face"; Thy face, LORD, will I seek. Hide not Thy face from me; put not Thy servant away in anger; Thou hast been my help; cast me not off, neither forsake me, O God of my salvation. For though my father and my mother have forsaken me, the LORD will take me up.

Teach me Thy way, O LORD; and lead me in an even path, because of them that lie in wait for me. Deliver me not over unto the will of mine adversaries; for false witnesses are risen up against me, and such as breathe out violence. If I had not believed to look upon the goodness of the LORD in the land of the living!—Wait for the LORD; be strong, and let thy heart take courage; yea, wait thou for the LORD.

## ASCRIBE UNTO THE LORD

### Psalm 29

ASCRIBE unto the LORD, O ye sons of might, ascribe unto the LORD glory and strength. Ascribe unto the LORD the glory due unto His name; worship the LORD in the beauty of holiness.

The voice of the LORD is upon the waters; the God of glory thundereth, even the LORD upon many waters. The voice of the LORD is powerful; the voice of the LORD is full of majesty. The voice of the LORD breaketh the cedars; yea, the LORD breaketh in pieces the cedars of

Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young wild-ox.

The voice of the LORD heweth out flames of fire. The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh. The voice of the LORD maketh the hinds to calve, and strippeth the forests bare; and in His temple all say: "Glory."

The LORD sat enthroned at the flood; yea, the LORD sitteth as King for ever. The LORD will give strength unto His people; the LORD will bless His people with peace.

## I WILL EXTOL THEE, O LORD

### Psalm 30

I WILL extol Thee, O LORD, for Thou hast raised me up, and hast not suffered mine enemies to rejoice over me. O LORD my God, I cried unto Thee, and Thou didst heal me; O LORD, Thou broughtest up my soul from the nether-world; Thou didst keep me alive, that I should not go down to the pit.

Sing praise unto the LORD, O ye His godly ones, and give thanks to His holy name. For His anger is but for a moment, His favour is for a life-time; weeping may tarry for the night, but joy cometh in the morning.

Now I had said in my security: "I shall never be moved." Thou hadst established, O LORD, in Thy favour my mountain as a stronghold—Thou didst hide Thy face; I was affrighted. Unto thee, O LORD, did I call, and unto the LORD I made supplication: "What profit is there in my blood, when I go down to the pit? Shall the dust praise Thee? shall it declare Thy truth? Hear,

O LORD, and be gracious unto me; LORD, be Thou my helper."

Thou didst turn for me my mourning into dancing; Thou didst loose my sackcloth, and gird me with gladness; so that my glory may sing praise to Thee, and not be silent; O LORD my God, I will give thanks unto Thee for ever.

## IN THEE, O LORD, HAVE I TAKEN REFUGE

Psalm 31 (1-9; 15-25)

IN Thee, O LORD, have I taken refuge; let me never be ashamed; deliver me in Thy righteousness. Incline Thine ear unto me, deliver me speedily; be Thou to me a rock of refuge, even a fortress of defence, to save me. For Thou art my rock and my fortress; therefore for Thy name's sake lead me and guide me. Bring me forth out of the net that they have hidden for me; for Thou art my stronghold.

Into Thy hand I commit my spirit; Thou hast redeemed me, O LORD, Thou God of truth. I hate them that regard lying vanities; but I trust in the LORD. I will be glad and rejoice in Thy lovingkindness; for Thou hast seen mine affliction. Thou hast taken cognizance of the troubles of my soul, and Thou hast not given me over into the hand of the enemy; Thou hast set my feet in a broad place.

As for me, I have trusted in Thee, O LORD; I have said: "Thou art my God." My times are in Thy hand; deliver me from the hand of mine enemies, and from them that persecute me. Make Thy face to shine upon Thy servant; save me in Thy lovingkindness.

O LORD, let me not be ashamed, for I have called upon Thee; let the wicked be ashamed, let them be put to silence in the nether-world. Let the lying lips be dumb, which speak arrogantly against the righteous, with pride and contempt.

Oh, how abundant is Thy goodness, which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that take their refuge in Thee, in the sight of the sons of men! Thou hidest them in the covert of Thy presence from the plottings of man; Thou concealest them in a pavilion from the strife of tongues.

Blessed be the LORD; for He hath shown me His wondrous lovingkindness in an entrenched city. As for me, I said in my haste: "I am cut off from before Thine eyes"; nevertheless Thou heardest the voice of my supplications when I cried unto Thee.

O love the LORD, all ye His godly ones; the LORD preserveth the faithful, and plentifully repayeth him that acteth haughtily. Be strong, and let your heart take courage, all ye that wait for the LORD.

## REJOICE IN THE LORD

### Psalm 33

REJOICE in the LORD, O ye righteous, praise is comely for the upright. Give thanks unto the LORD with harp, sing praises unto Him with the psaltery of ten strings. Sing unto Him a new song; play skilfully amid shouts of joy.

For the word of the LORD is upright; and all His work is done in faithfulness. He loveth righteousness and



justice; the earth is full of the lovingkindness of the LORD. By the word of the LORD were the heavens made; and all the host of them by the breath of His mouth. He gathereth the waters of the sea together as a heap; He layeth up the deeps in storehouses. Let all the earth fear the LORD; let all the inhabitants of the world stand in awe of Him. For He spoke, and it was; He commanded, and it stood.

The LORD bringeth the counsel of the nations to nought; He maketh the thoughts of the peoples to be of no effect. The counsel of the LORD standeth for ever, the thoughts of His heart to all generations.

Happy is the nation whose God is the LORD; the people whom He hath chosen for His own inheritance. The LORD looketh from heaven; He beholdeth all the sons of men; from the place of His habitation He looketh intently upon all the inhabitants of the earth; He that fashioneth the hearts of them all, that considereth all their doings.

A king is not saved by the multitude of a host; a mighty man is not delivered by great strength. A horse is a vain thing for safety; neither doth it afford escape by its great strength. Behold, the eye of the LORD is toward them that fear Him, toward them that wait for His mercy; to deliver their soul from death, and to keep them alive in famine.

Our soul hath waited for the LORD; He is our help and our shield. For in Him doth our heart rejoice, because we have trusted in His holy name. Let Thy mercy, O LORD, be upon us, according as we have waited for Thee.

## I WILL BLESS THE LORD AT ALL TIMES

## Psalm 34

I WILL bless the LORD at all times; His praise shall continually be in my mouth. My soul shall glory in the LORD; the humble shall hear thereof, and be glad. O magnify the LORD with me, and let us exalt His name together.

I sought the LORD, and He answered me, and delivered me from all my fears. They looked unto Him, and were radiant; and their faces shall never be abashed. This poor man cried, and the LORD heard, and saved him out of all his troubles. The angel of the LORD encampeth round about them that fear Him, and delivereth them.

O consider and see that the LORD is good; happy is the man that taketh refuge in Him. O fear the LORD, ye His holy ones; for there is no want to them that fear Him. The young lions do lack, and suffer hunger; but they that seek the LORD want not any good thing.

Come, ye children, hearken unto me; I will teach you the fear of the LORD. Who is the man that desireth life, and loveth days, that he may see good therein? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it.

The eyes of the LORD are toward the righteous, and His ears are open unto their cry. The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth.

They cried, and the LORD heard, and delivered them out of all their troubles. The LORD is nigh unto them that are of a broken heart, and saveth such as are of a

contrite spirit. Many are the ills of the righteous, but the LORD delivereth him out of them all. The LORD redeemeth the soul of His servants; and none of them that take refuge in Him shall be desolate.

## THY LOVINGKINDNESS, O LORD

### Psalm 36 (6-13)

THY lovingkindness, O LORD, is in the heavens; thy faithfulness reacheth unto the skies. Thy righteousness is like the mighty mountains; Thy judgments are like the great deep; man and beast Thou preservest, O LORD. How precious is Thy lovingkindness, O God! And the children of men take refuge in the shadow of Thy wings. They are abundantly satisfied with the fatness of Thy house; and Thou makest them drink of the river of Thy pleasures. For with Thee is the fountain of life; in Thy light do we see light.

O continue Thy lovingkindness unto them that know Thee; and Thy righteousness to the upright in heart. Let not the foot of pride overtake me, and let not the hand of the wicked drive me away. There are the workers of iniquity fallen; they are thrust down, and are not able to rise.

## FRET NOT THYSELF BECAUSE OF EVIL-DOERS

### Psalm 37

FRET not thyself because of evil-doers, neither be thou envious against them that work unrighteousness. For they shall soon wither like the grass, and fade as the green herb.

Trust in the LORD, and do good; dwell in the land, and cherish faithfulness. So shalt thou delight thyself in the LORD; and He shall give thee the petitions of thy heart.

Commit thy way unto the LORD; trust also in Him, and He will bring it to pass. And He will make thy righteousness to go forth as the light, and thy right as the noonday. Resign thyself unto the LORD, and wait patiently for Him; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

Cease from anger, and forsake wrath; fret not thyself, it tendeth only to evil-doing. For evil-doers shall be cut off; but those that wait for the LORD, they shall inherit the land. And yet a little while, and the wicked is no more; yea, thou shalt look well at his place, and he is not. But the humble shall inherit the land, and delight themselves in the abundance of peace.

The wicked plotteth against the righteous, and gnasheth at him with his teeth. The Lord doth laugh at him; for He seeth that his day is coming.

Better is a little that the righteous hath than the abundance of many wicked. For the arms of the wicked shall be broken; but the LORD upholdeth the righteous.

The LORD knoweth the days of them that are wholehearted; and their inheritance shall be for ever. They shall not be ashamed in the time of evil; and in the days of famine they shall be satisfied.

The wicked borroweth, and payeth not; but the righteous dealeth graciously, and giveth. For such as are blessed of Him shall inherit the land; and they that are cursed of Him shall be cut off. It is of the LORD that a

man's goings are established; and He delighteth in his way. Though he fall, he shall not be utterly cast down; for the LORD upholdeth his hand.

I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. All the day long he dealeth graciously, and lendeth; and his seed is blessed. I have seen the wicked in great power, and spreading himself like a leafy tree in its native soil. But one passed by, and, lo, he was not; yea, I sought him, but he could not be found.

Mark the man of integrity, and behold the upright; for there is a future for the man of peace. But transgressors shall be destroyed together; the future of the wicked shall be cut off. But the salvation of the righteous is of the LORD; He is their stronghold in the time of trouble. And the LORD helpeth them, and delivereth them; He delivereth them from the wicked, and saveth them, because they have taken refuge in Him.

## AS THE HART PANTETH

### Psalm 42

As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God: "When shall I come and appear before God?" My tears have been my food day and night, while they say unto me all the day: "Where is thy God?"

These things I remember, and pour out my soul within me, how I passed on with the throng, and led them to the house of God, with the voice of joy and praise, a multitude keeping holyday. Why art thou cast down, O my soul? And why moanest thou within me? Hope thou

in God; for I shall yet praise Him for the salvation of His countenance.

O my God, my soul is cast down within me; therefore do I remember Thee from the land of Jordan, and the Hermons, from the hill Mizar. Deep calleth unto deep at the voice of Thy cataracts; all Thy waves and Thy billows are gone over me.

By day the LORD will command His lovingkindness, and in the night His song shall be with me, even a prayer unto the God of my life. I will say unto God my Rock: "Why hast Thou forgotten me? Why go I mourning under the oppression of the enemy?" As with a crushing in my bones, mine adversaries taunt me; while they say unto me all the day: "Where is thy God?"

Why art thou cast down, O my soul? And why moanest thou within me? Hope thou in God; for I shall yet praise Him, the salvation of my countenance, and my God.

## BE THOU MY JUDGE, O GOD

### Psalm 43

BE Thou my judge, O God, and plead my cause against an ungodly nation; O deliver me from the deceitful and unjust man. For Thou art the God of my strength; why hast Thou cast me off? Why go I mourning under the oppression of the enemy? O send out Thy light and Thy truth; let them lead me; let them bring me unto Thy holy mountain, and to Thy dwelling-places.

Then will I go unto the altar of God, unto God, my exceeding joy; and praise Thee upon the harp, O God, my God. Why art thou cast down, O my soul? And why moanest thou within me? Hope thou in God; for I shall yet praise Him, the salvation of my countenance, and my God.

## GOD IS OUR REFUGE AND STRENGTH

## Psalm 46

GOD is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth do change, and though the mountains be moved into the heart of the seas; though the waters thereof roar and foam, though the mountains shake at the swelling thereof.

There is a river, the streams whereof make glad the city of God, the holiest dwelling-place of the Most High. God is in the midst of her, she shall not be moved; God shall help her, at the approach of morning. Nations were in tumult, kingdoms were moved; He uttered His voice, the earth melted. The LORD of hosts is with us; the God of Jacob is our high tower.

Come, behold the works of the LORD, who hath made desolations in the earth. He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariots in the fire. "Let be, and know that I am God; I will be exalted among the nations, I will be exalted in the earth." The LORD of hosts is with us; the God of Jacob is our high tower.

## BE GRACIOUS UNTO ME, O GOD

## Psalm 51 (3-6; 8-21)

BE gracious unto me, O God, according to Thy mercy; according to the multitude of Thy compassions blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know my

transgressions; and my sin is ever before me. Against Thee, Thee only, have I sinned, and done that which is evil in Thy sight; that Thou mayest be justified when Thou speakest, and be in the right when Thou judgest.

Behold, Thou desirest truth in the inward parts; make me, therefore, to know wisdom in mine inmost heart. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which Thou hast crushed may rejoice. Hide Thy face from my sins, and blot out all mine iniquities.

Create for me a clean heart, O God; and renew a stedfast spirit within me. Cast me not away from Thy presence; and take not Thy holy spirit from me. Restore unto me the joy of Thy salvation; and let a willing spirit uphold me. Then will I teach transgressors Thy ways; and sinners shall return unto Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation; so shall my tongue sing aloud of Thy righteousness. O Lord, open Thou my lips; and my mouth shall declare Thy praise. For Thou delightest not in sacrifice, else would I give it; Thou hast no pleasure in burnt-offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise.

Do good in Thy favour unto Zion; build Thou the walls of Jerusalem. Then wilt Thou delight in the sacrifices of righteousness, in burnt-offering and whole offering; then will they offer bullocks upon Thine altar.



## GIVE EAR, O GOD, TO MY PRAYER

## Psalm 55

GIVE ear, O God, to my prayer; and hide not Thyself from my supplication. Attend unto me, and answer me; I am distraught in my complaint, and will moan; because of the voice of the enemy, because of the oppression of the wicked; for they cast mischief upon me, and in anger they persecute me. My heart doth writhe within me; and the terrors of death are fallen upon me. Fear and trembling come upon me, and horror hath overwhelmed me.

And I said: "Oh, that I had wings like a dove! Then would I fly away, and be at rest. Lo, then would I wander far off, I would lodge in the wilderness."

As for me, I will call upon God; and the LORD will save me. Evening, and morning, and at noonday, will I complain, and moan; and He hath heard my voice. He hath redeemed my soul in peace so that none came nigh me; for they were many that strove with me. God shall hear, and humble them, even He that is enthroned of old. Cast thy burden upon the LORD, and He will sustain thee; He will never suffer the righteous to be moved.

## O GOD, THOU ART MY GOD

## Psalm 63

O God, Thou art my God, earnestly will I seek Thee; my soul thirsteth for Thee, my flesh longeth for Thee, in a dry and weary land, where no water is. So have I looked for Thee in the sanctuary, to see Thy power and Thy glory.

For Thy lovingkindness is better than life; my lips shall praise Thee. So will I bless Thee as long as I live; in Thy name will I lift up my hands, when I remember Thee upon my couch, and meditate on Thee in the night-watches. For Thou hast been my help, and in the shadow of Thy wings do I rejoice. My soul cleaveth unto Thee; Thy right hand holdeth me fast.

## PRAISE WAITETH FOR THEE, O GOD

### Psalm 65

PRAISE waiteth for Thee, O God, in Zion; and unto Thee the vow is performed. O Thou that hearest prayer, unto Thee doth all flesh come. The tale of iniquities is too heavy for me; as for our transgressions, Thou wilt pardon them.

Happy is the man whom Thou choosest, and bringest near, that he may dwell in Thy courts; may we be satisfied with the goodness of Thy house, the holy place of Thy temple!

With wondrous works dost Thou answer us in righteousness, O God of our salvation, Thou the confidence of all the ends of the earth, and of the far distant seas; who by Thy strength settest fast the mountains; who art girded about with might; who stillest the roaring of the seas, the roaring of their waves, and the tumult of the peoples; so that they that dwell in the uttermost parts stand in awe of Thy signs; Thou makest the outgoings of the morning and evening to rejoice.

Thou hast remembered the earth, and watered her, greatly enriching her, with the river of God that is full of water; Thou preparest them corn, for so preparest

Thou her. Watering her ridges abundantly, settling down the furrows thereof, Thou makest her soft with showers; Thou blessest the growth thereof.

Thou crownest the year with Thy goodness; and Thy paths drop fatness. The pastures of the wilderness do drop; and the hills are girded with joy. The meadows are clothed with flocks; the valleys also are covered over with corn; they shout for joy, yea, they sing.

### GOD BE GRACIOUS UNTO US

#### Psalm 67

GOD be gracious unto us, and bless us; may He cause His face to shine toward us; that Thy way may be known upon earth, Thy salvation among all nations.

Let the peoples give thanks unto Thee, O God; let the peoples give thanks unto Thee, all of them. O let the nations be glad and sing for joy; for Thou wilt judge the peoples with equity, and lead the nations upon earth.

Let the peoples give thanks unto Thee, O God; let the peoples give thanks unto Thee, all of them. The earth hath yielded her increase; may God, our own God, bless us. May God bless us; and let all the ends of the earth fear Him.

### GIVE EAR, O SHEPHERD OF ISRAEL

#### Psalm 80

GIVE ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that art enthroned upon the cherubim, shine forth. Before Ephraim and Benjamin and Manasseh, stir up Thy might, and come to save us.

O God, restore us; and cause Thy face to shine, and we shall be saved.

O LORD God of hosts, how long wilt Thou be angry against the prayer of Thy people? Thou hast fed them with the bread of tears, and given them tears to drink in large measure. Thou makest us a strife unto our neighbours; and our enemies mock as they please. O God of hosts, restore us; and cause Thy face to shine, and we shall be saved.

Thou didst pluck up a vine out of Egypt; Thou didst drive out the nations, and didst plant it. Thou didst clear a place before it, and it took deep root, and filled the land. The mountains were covered with the shadow of it, and the mighty cedars with the boughs thereof. She sent out her branches unto the sea, and her shoots unto the River.

Why hast Thou broken down her fences, so that all they that pass by the way do pluck her? The boar out of the wood doth ravage it, that which moveth in the field feedeth on it. O God of hosts, return, we beseech Thee; look from heaven, and behold, and be mindful of this vine, and of the stock which Thy right hand hath planted, and the branch that Thou madest strong for Thyself.

It is burned with fire, it is cut down; they perish at the rebuke of Thy countenance. Let Thy hand be upon the man of Thy right hand, upon the son of man whom Thou madest strong for Thyself. So shall we not turn back from Thee; quicken Thou us, and we will call upon Thy name. O LORD God of hosts, restore us; cause Thy face to shine, and we shall be saved.

## GOD STANDETH IN THE CONGREGATION

## Psalm 82

GOD standeth in the congregation of God; in the midst of the judges He judgeth:

"How long will ye judge unjustly, and respect the persons of the wicked? Judge the poor and fatherless; do justice to the afflicted and destitute. Rescue the poor and needy; deliver them out of the hand of the wicked."

They know not, neither do they understand; they go about in darkness; all the foundations of the earth are moved.

I said: Ye are godlike beings, and all of you sons of the Most High. Nevertheless ye shall die like men, and fall like one of the princes.

Arise, O God, judge the earth; for Thou shalt possess all the nations.

## HOW LOVELY ARE THY TABERNACLES

## Psalm 84

How lovely are Thy tabernacles, O LORD of hosts! My soul yearneth, yea, even pineth for the courts of the LORD; my heart and my flesh sing for joy unto the living God. Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young; Thine altars, O LORD of hosts, my King, and my God—. Happy are they that dwell in Thy house, they are ever praising Thee.

Happy is the man whose strength is in Thee; in whose heart are the highways. Passing through the valley of Baca they make it a place of springs; yea, the early rain

clotheth it with blessings. They go from strength to strength, every one of them appeareth before God in Zion.

O LORD God of hosts, hear my prayer; give ear, O God of Jacob. Behold, O God our shield, and look upon the face of Thine anointed. For a day in Thy courts is better than a thousand; I had rather stand at the threshold of the house of my God, than dwell in the tents of wickedness.

For the LORD God is a sun and a shield; the LORD giveth grace and glory; no good thing will He withhold from them that walk uprightly. O LORD of hosts, happy is the man that trusteth in Thee.

## INCLINE THINE EAR, O LORD

### Psalm 86

INCLINE Thine ear, O LORD, and answer me; for I am poor and needy. Keep my soul, for I am godly; O Thou my God, save Thy servant that trusteth in Thee. Be gracious unto me, O Lord; for unto Thee do I cry all the day. Rejoice the soul of Thy servant; for unto Thee, O Lord, do I lift up my soul. For Thou, Lord, art good, and ready to pardon, and plenteous in mercy unto all them that call upon Thee.

Give ear, O LORD, unto my prayer; and attend unto the voice of my supplications. In the day of my trouble I call upon Thee; for Thou wilt answer me. There is none like unto Thee among the gods, O Lord; and there are no works like Thine. All nations whom Thou hast made shall come and prostrate themselves before Thee, O Lord; and they shall glorify Thy name. For Thou art great, and doest wondrous things; Thou art God alone.

Teach me, O LORD, Thy way, that I may walk in Thy truth; make one my heart to fear Thy name. I will thank Thee, O Lord my God, with my whole heart; and I will glorify Thy name for evermore. For great is Thy mercy toward me; and Thou hast delivered my soul from the lowest nether-world.

O God, the proud are risen up against me, and the company of violent men have sought after my soul, and have not set Thee before them. But Thou, O Lord, art a God full of compassion and gracious, slow to anger, and plenteous in mercy and truth. O turn unto me, and be gracious unto me; give Thy strength unto Thy servant, and save the son of Thy handmaid. Work in my behalf a sign for good; that they that hate me may see it, and be put to shame, because Thou, LORD, hast helped me, and comforted me.

### THOU HAST BEEN OUR DWELLING-PLACE

#### Psalm 90

A Prayer of Moses the man of God.

LORD, Thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God. Thou turnest man to contrition; and sayest: "Return, ye children of men." For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep; in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

For we are consumed in Thine anger, and by Thy wrath are we hurried away. Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance. For all our days are passed away in Thy wrath; we bring our years to an end as a tale that is told. The days of our years are threescore years and ten, or even by reason of strength fourscore years; yet is their pride but travail and vanity; for it is speedily gone, and we fly away. Who knoweth the power of Thine anger, and Thy wrath according to the fear that is due unto Thee? So teach us to number our days, that we may get us a heart of wisdom.

Return, O LORD; how long? And let it repent Thee concerning Thy servants. O satisfy us in the morning with Thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein Thou hast afflicted us, according to the years wherein we have seen evil. Let Thy work appear unto Thy servants, and Thy glory upon their children. And let the graciousness of the Lord our God be upon us; establish Thou also upon us the work of our hands; yea, the work of our hands establish Thou it.

## IN THE COVERT OF THE MOST HIGH

### Psalm 91

O THOU that dwellest in the covert of the Most High, and abidest in the shadow of the Almighty—

I will say of the LORD, who is my refuge and my fortress, my God, in whom I trust, that He will deliver thee from the snare of the fowler, and from the noisome pestilence. He will cover thee with His pinions, and



under His wings shalt thou take refuge; His truth is a shield and a buckler.

Thou shalt not be afraid of the terror by night, nor of the arrow that flieth by day; of the pestilence that walketh in darkness, nor of the destruction that wasteth at noonday.

A thousand may fall at thy side, and ten thousand at thy right hand; it shall not come nigh thee. Only with thine eyes shalt thou behold, and see the recompense of the wicked.

For thou hast made the LORD who is my refuge, even the Most High, thy habitation. There shall no evil befall thee, neither shall any plague come nigh thy tent.

For He will give His angels charge over thee, to keep thee in all thy ways. They shall bear thee upon their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and asp; the young lion and the serpent shalt thou trample under feet.

"Because he hath set his love upon Me, therefore will I deliver him; I will set him on high, because he hath known My name. He shall call upon Me, and I will answer him; I will be with him in trouble; I will rescue him, and bring him to honour. With long life will I satisfy him, and make him to behold My salvation."

## IT IS A GOOD THING TO GIVE THANKS

### Psalm 92

A Psalm, a Song. For the sabbath-day.

It is a good thing to give thanks unto the LORD, and to sing praises unto Thy name, O Most High; to declare Thy lovingkindness in the morning, and Thy faithfulness

in the night seasons, with an instrument of ten strings, and with the psaltery; with a solemn sound upon the harp.

For Thou, LORD, hast made me glad through Thy work; I will exult in the works of Thy hands. How great are Thy works, O LORD! Thy thoughts are very deep. A brutish man knoweth not, neither doth a fool understand this. When the wicked spring up as the grass, and when all the workers of iniquity do flourish; it is that they may be destroyed for ever.

But Thou, O LORD, art on high for evermore. For, lo, Thine enemies, O LORD, for, lo, Thine enemies shall perish; all the workers of iniquity shall be scattered. But my horn hast Thou exalted like the horn of the wild-ox; I am anointed with rich oil. Mine eye also hath gazed on them that lie in wait for me; mine ears have heard of the evil-doers that rise up against me.

The righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon. Planted in the house of the LORD, they shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be full of sap and richness; to declare that the LORD is upright, my Rock, in whom there is no unrighteousness.

## THE LORD REIGNETH

### Psalm 93

THE LORD reigneth; He is clothed in majesty; the LORD is clothed, He hath girded Himself with strength; yea, the world is established, that it cannot be moved. Thy throne is established of old; Thou art from everlasting.

The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their roaring. Above the voices of many waters, the mighty breakers of the sea, the LORD on high is mighty.

Thy testimonies are very sure, holiness becometh Thy house, O LORD, for evermore.

## O COME, LET US SING UNTO THE LORD

### Psalm 95

O COME, let us sing unto the LORD; let us shout for joy to the Rock of our salvation. Let us come before His presence with thanksgiving, let us shout for joy unto Him with psalms. For the LORD is a great God, and a great King above all gods; in whose hand are the depths of the earth; the heights of the mountains are His also.

The sea is His, and He made it; and His hands formed the dry land. O come, let us bow down and bend the knee; let us kneel before the LORD our Maker; for He is our God, and we are the people of His pasture, and the flock of His hand. To-day, if ye would but hearken to His voice!

“Harden not your heart, as at Meribah, as in the day of Massah in the wilderness; when your fathers tried Me, proved Me, even though they saw My work. For forty years was I wearied with that generation, and said: It is a people that do err in their heart, and they have not known My ways; wherefore I swore in My wrath, that they should not enter into My rest.”

## O SING UNTO THE LORD A NEW SONG

## Psalm 96

O SING unto the LORD a new song; sing unto the LORD, all the earth. Sing unto the LORD, bless His name; proclaim His salvation from day to day. Declare His glory among the nations, His marvellous works among all the peoples.

For great is the LORD, and highly to be praised; He is to be feared above all gods. For all the gods of the peoples are things of nought; but the LORD made the heavens. Honour and majesty are before Him; strength and beauty are in His sanctuary.

Ascribe unto the LORD, ye kindreds of the peoples, ascribe unto the LORD glory and strength. Ascribe unto the LORD the glory due unto His name; bring an offering, and come into His courts. O worship the LORD in the beauty of holiness; tremble before Him, all the earth.

Say among the nations: "The LORD reigneth." The world also is established that it cannot be moved; He will judge the peoples with equity. Let the heavens be glad, and let the earth rejoice; let the sea roar, and the fulness thereof; let the field exult, and all that is therein; then shall all the trees of the wood sing for joy; before the LORD, for He is come; for He is come to judge the earth; He will judge the world with righteousness, and the peoples in His faithfulness.

## LET THE EARTH REJOICE

## Psalm 97

THE LORD reigneth; let the earth rejoice; let the multitude of isles be glad. Clouds and darkness are round about Him; righteousness and justice are the foundation of His throne. A fire goeth before Him, and burneth up His adversaries round about.

His lightnings lighted up the world; the earth saw, and trembled. The mountains melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth. The heavens declared His righteousness, and all the peoples saw His glory.

Ashamed be all they that serve graven images, that boast themselves of things of nought; bow down to Him, all ye gods. Zion heard and was glad, and the daughters of Judah rejoiced; because of Thy judgments, O LORD. For Thou, LORD, art most high above all the earth; Thou art exalted far above all gods.

O ye that love the LORD, hate evil; He preserveth the souls of His saints; He delivereth them out of the hand of the wicked. Light is sown for the righteous, and gladness for the upright in heart. Be glad in the LORD, ye righteous; and give thanks to His holy name.

## O SING UNTO THE LORD

## Psalm 98

O SING unto the LORD a new song; for He hath done marvellous things; His right hand, and His holy arm, hath wrought salvation for Him. The LORD hath made known His salvation; His righteousness hath He revealed

in the sight of the nations. He hath remembered His mercy and His faithfulness toward the house of Israel; all the ends of the earth have seen the salvation of our God.

Shout unto the LORD, all the earth; break forth and sing for joy, yea, sing praises. Sing praises unto the LORD with the harp; with the harp and the voice of melody. With trumpets and sound of the horn shout ye before the King, the LORD.

Let the sea roar, and the fulness thereof; the world, and they that dwell therein; let the floods clap their hands; let the mountains sing for joy together; before the LORD, for He is come to judge the earth; He will judge the world with righteousness, and the peoples with equity.

## SHOUT UNTO THE LORD

### Psalm 100

SHOUT unto the LORD, all the earth. Serve the LORD with gladness; come before His presence with singing. Know ye that the LORD He is God; it is He that hath made us, and we are His, His people, and the flock of His pasture.

Enter into His gates with thanksgiving, and into His courts with praise; give thanks unto Him, and bless His name. For the LORD is good; His mercy endureth for ever; and His faithfulness unto all generations.

## BLESS THE LORD, O MY SOUL

## Psalm 103

BLESS the LORD, O my soul; and all that is within me, bless His holy name. Bless the LORD, O my soul, and forget not all His benefits; who forgiveth all thine iniquity; who healeth all thy diseases; who redeemeth thy life from the pit; who encompasseth thee with loving-kindness and tender mercies; who satisfieth thine old age with good things; so that thy youth is renewed like the eagle.

The LORD executeth righteousness, and acts of justice for all that are oppressed. He made known His ways unto Moses, His doings unto the children of Israel. The LORD is full of compassion and gracious, slow to anger, and plenteous in mercy. He will not always contend; neither will He keep His anger for ever.

He hath not dealt with us after our sins, nor requited us according to our iniquities. For as the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father hath compassion upon his children, so hath the LORD compassion upon them that fear Him. For He knoweth our frame; He remembereth that we are dust.

As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof knoweth it no more. But the mercy of the LORD is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children; to such as keep His covenant, and to those that remember His precepts to do them.

The LORD hath established His throne in the heavens; and His kingdom ruleth over all. Bless the LORD, ye angels of His, ye mighty in strength, that fulfil His word, hearkening unto the voice of His word. Bless the LORD, all ye His hosts; ye ministers of His, that do His pleasure. Bless the LORD, all ye His works, in all places of His dominion; bless the LORD, O my soul.

## O LORD MY GOD, THOU ART VERY GREAT

### Psalm 104

BLESS the LORD, O my soul. O LORD my God, Thou art very great; Thou art clothed with glory and majesty. Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain; who layest the beams of Thine upper chambers in the waters, who makest the clouds Thy chariot, who walkest upon the wings of the wind; who makest winds Thy messengers, the flaming fire Thy ministers.

Who didst establish the earth upon its foundations, that it should not be moved for ever and ever; Thou didst cover it with the deep as with a vesture; the waters stood above the mountains. At Thy rebuke they fled, at the voice of Thy thunder they hasted away—the mountains rose, the valleys sank down—unto the place which Thou hadst founded for them; Thou didst set a bound which they should not pass over, that they might not return to cover the earth.

Who sendest forth springs into the valleys; they run between the mountains; they give drink to every beast of the field, the wild asses quench their thirst. Beside them dwell the fowl of the heaven, from among the



branches they sing. Who waterest the mountains from Thine upper chambers; the earth is full of the fruit of Thy works.

Who causeth the grass to spring up for the cattle, and herb for the service of man; to bring forth bread out of the earth, and wine that maketh glad the heart of man, making the face brighter than oil, and bread that stayeth man's heart. The trees of the LORD have their fill, the cedars of Lebanon, which He hath planted; wherein the birds make their nests; as for the stork, the fir-trees are her house. The high mountains are for the wild goats; the rocks are a refuge for the conies.

Who didst appoint the moon for seasons; the sun knoweth his going down. Thou makest darkness, and it is night, wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their food from God. The sun ariseth, they slink away, and couch in their dens. Man goeth forth unto his work and to his labour until the evening.

How manifold are Thy works, O LORD! In wisdom hast Thou made them all; the earth is full of Thy creatures. Yonder sea, great and wide, therein are creeping things innumerable, living creatures, both small and great. There go the ships; there is leviathan, whom Thou hast formed to sport therein.

All of them wait for Thee, that Thou mayest give them their food in due season. Thou givest it unto them, they gather it; Thou openest Thy hand, they are satisfied with good. Thou hidest Thy face, they vanish; Thou withdrawest their breath, they perish, and return to their dust. Thou sendest forth Thy spirit, they are created; and Thou renewest the face of the earth.

May the glory of the LORD endure for ever; let the LORD rejoice in His works! Who looketh on the earth, and it trembleth; He toucheth the mountains, and they smoke. I will sing unto the LORD as long as I live; I will sing praise to my God while I have any being. Let my musing be sweet unto Him; as for me, I will rejoice in the LORD. Let sinners cease out of the earth, and let the wicked be no more. Bless the LORD, O my soul. Hallelujah.

## O GIVE THANKS UNTO THE LORD

### Psalm 107

"O GIVE thanks unto the LORD, for He is good, for His mercy endureth for ever." So let the redeemed of the LORD say, whom He hath redeemed from the hand of the adversary; and gathered them out of the lands, from the east and from the west, from the north and from the sea.

They wandered in the wilderness in a desert way; they found no city of habitation. Hungry and thirsty, their soul fainted in them. Then they cried unto the LORD in their trouble, and He delivered them out of their distresses. And He led them by a straight way, that they might go to a city of habitation. Let them give thanks unto the LORD for His mercy, and for His wonderful works to the children of men! For He hath satisfied the longing soul, and the hungry soul He hath filled with good.

Such as sat in darkness and in the shadow of death, being bound in affliction and iron—because they rebelled against the words of God, and contemned the counsel of the Most High; therefore He humbled their heart with

travail, they stumbled, and there was none to help—they cried unto the LORD in their trouble, and He saved them out of their distresses. He brought them out of darkness and the shadow of death, and broke their bands in sunder. Let them give thanks unto the LORD for His mercy, and for His wonderful works to the children of men! For He hath broken the gates of brass, and cut the bars of iron in sunder.

Crazed because of the way of their transgression, and afflicted because of their iniquities—their soul abhorred all manner of food, and they drew near unto the gates of death—they cried unto the LORD in their trouble, and He saved them out of their distresses; He sent His word, and healed them, and delivered them from their graves. Let them give thanks unto the LORD for His mercy, and for His wonderful works to the children of men! And let them offer the sacrifices of thanksgiving, and declare His works with singing.

They that go down to the sea in ships, that do business in great waters—these saw the works of the LORD, and His wonders in the deep; for He commanded, and raised the stormy wind, which lifted up the waves thereof; they mounted up to the heaven, they went down to the deeps; their soul melted away because of trouble; they reeled to and fro, and staggered like a drunken man, and all their wisdom was swallowed up—they cried unto the LORD in their trouble, and He brought them out of their distresses. He made the storm a calm, so that the waves thereof were still. Then were they glad because they were quiet, and He led them unto their desired haven. Let them give thanks unto the LORD for His mercy, and for His wonderful works to the children of men! Let

them exalt Him also in the assembly of the people, and praise Him in the seat of the elders.

He turneth rivers into a wilderness, and watersprings into a thirsty ground; a fruitful land into a salt waste, for the wickedness of them that dwell therein. He turneth a wilderness into a pool of water, and a dry land into watersprings. And there He maketh the hungry to dwell, and they establish a city of habitation; and sow fields, and plant vineyards, which yield fruits of increase. He blessed them also, so that they are multiplied greatly, and suffereth not their cattle to decrease.

Again, they are diminished and dwindle away through oppression of evil and sorrow. He poureth contempt upon princes, and causeth them to wander in the waste, where there is no way. Yet setteth He the needy on high from affliction, and maketh his families like a flock. The upright see it, and are glad; and all iniquity stoppeth her mouth.

Whoso is wise, let him observe these things, and let them consider the mercies of the LORD.

## PRAISE, O YE SERVANTS OF THE LORD

### Psalm 113

**HALLELUJAH.** Praise, O ye servants of the LORD, praise the name of the LORD. Blessed be the name of the LORD from this time forth and for ever. From the rising of the sun unto the going down thereof the LORD's name is to be praised.

The LORD is high above all nations, His glory is above the heavens. Who is like unto the LORD our God, that

is enthroned on high, that looketh down low upon heaven and upon the earth?

Who raiseth up the poor out of the dust, and lifteth up the needy out of the dunghill; that He may set him with princes, even with the princes of His people. Who maketh the barren woman to dwell in her house as a joyful mother of children. Hallelujah.

## WHEN ISRAEL CAME FORTH OUT OF EGYPT

### Psalm 114

WHEN Israel came forth out of Egypt, the house of Jacob from a people of strange language; Judah became His sanctuary, Israel His dominion.

The sea saw it, and fled; the Jordan turned backward. The mountains skipped like rams, the hills like young sheep.

What aileth thee, O thou sea, that thou fleest? Thou Jordan, that thou turnest backward? Ye mountains, that ye skip like rams; ye hills, like young sheep?

Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob; who turned the rock into a pool of water, the flint into a fountain of waters.

## NOT UNTO US, O LORD

### Psalm 115

NOT unto us, O LORD, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake. Wherefore should the nations say: "Where is now their God?"

But our God is in the heavens; whatsoever pleased Him He hath done. Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they with their throat. They that make them shall be like unto them; yea, every one that trusteth in them.

O Israel, trust thou in the LORD! He is their help and their shield! O house of Aaron, trust ye in the LORD! He is their help and their shield! Ye that fear the LORD, trust in the LORD! He is their help and their shield.

The LORD hath been mindful of us, He will bless—He will bless the house of Israel; He will bless the house of Aaron. He will bless them that fear the LORD, both small and great. The LORD increase you more and more, you and your children. Blessed be ye of the LORD, who made heaven and earth.

The heavens are the heavens of the LORD; but the earth hath He given to the children of men. The dead praise not the LORD, neither any that go down into silence; but we will bless the LORD from this time forth and for ever. Hallelujah.

## I LOVE THAT THE LORD SHOULD HEAR

### Psalm 116

I LOVE that the Lord should hear my voice and my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him all my days.

The cords of death compassed me, and the straits of

the nether-world got hold upon me; I found trouble and sorrow. But I called upon the name of the LORD: "I beseech Thee, O LORD, deliver my soul." Gracious is the LORD, and righteous; yea, our God is compassionate. The LORD preserveth the simple; I was brought low, and He saved me.

Return, O my soul, unto thy rest; for the LORD hath dealt bountifully with thee. For Thou hast delivered my soul from death, mine eyes from tears, and my feet from stumbling. I shall walk before the LORD in the lands of the living. I trusted even when I spoke: "I am greatly afflicted." I said in my haste: "All men are liars."

How can I repay unto the LORD all His bountiful dealings toward me? I will lift up the cup of salvation, and call upon the name of the LORD. My vows will I pay unto the LORD, yea, in the presence of all His people.

Precious in the sight of the LORD is the death of His saints. I beseech Thee, O LORD, for I am Thy servant; I am Thy servant, the son of Thy handmaid; Thou hast loosed my bands. I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the LORD. I will pay my vows unto the LORD, yea, in the presence of all His people; in the courts of the LORD's house, in the midst of thee, O Jerusalem. Hallelujah.

## O PRAISE THE LORD, ALL YE NATIONS

### Psalm 117

O PRAISE the LORD, all ye nations; laud Him, all ye peoples. For His mercy is great toward us; and the truth of the LORD endureth for ever. Hallelujah.

## OUT OF MY STRAITS I CALLED

## Psalm 118

"O GIVE thanks unto the LORD, for He is good, for His mercy endureth for ever." So let Israel now say, for His mercy endureth for ever. So let the house of Aaron now say, for His mercy endureth for ever. So let them now that fear the LORD say, for His mercy endureth for ever.

Out of my straits I called upon the LORD; He answered me with great enlargement. The LORD is for me; I will not fear; what can man do unto me? The LORD is for me as my helper; and I shall gaze upon them that hate me. It is better to take refuge in the LORD than to trust in man. It is better to take refuge in the LORD than to trust in princes.

All nations compass me about; verily, in the name of the LORD I will cut them off. They compass me about, yea, they compass me about; verily, in the name of the LORD I will cut them off. They compass me about like bees; they are quenched as the fire of thorns; verily, in the name of the LORD I will cut them off.

Thou didst thrust sore at me that I might fall; but the LORD helped me. The LORD is my strength and song; and He is become my salvation. The voice of rejoicing and salvation is in the tents of the righteous; the right hand of the LORD doeth valiantly. The right hand of the LORD is exalted; the right hand of the LORD doeth valiantly. I shall not die, but live, and declare the works of the LORD. The LORD hath chastened me sore; but He hath not given me over unto death.

Open to me the gates of righteousness; I will enter into



them, I will give thanks unto the LORD. This is the gate of the LORD; the righteous shall enter into it.

I will give thanks unto Thee, for Thou hast answered me, and art become my salvation. The stone which the builders rejected is become the chief corner-stone. This is the LORD's doing; it is marvellous in our eyes. This is the day which the LORD hath made; we will rejoice and be glad in it. We beseech Thee, O LORD, save now! We beseech Thee, O LORD, make us now to prosper!

Blessed be he that cometh in the name of the LORD; we bless you out of the house of the LORD. The LORD is God, and hath given us light; order the festival procession with boughs, even unto the horns of the altar. Thou art my God, and I will give thanks unto Thee; Thou art my God, I will exalt Thee. O give thanks unto the LORD, for He is good, for His mercy endureth for ever.

## HAPPY ARE THEY THAT ARE UPRIGHT

### Selections from Psalm 119

#### Ⲁ ALEPH.

HAPPY are they that are upright in the way, who walk in the law of the LORD. Happy are they that keep His testimonies, that seek Him with the whole heart; yea, they do no unrighteousness; they walk in His ways.

#### Ⲃ BETH.

Wherewithal shall a young man keep his way pure? By taking heed thereto according to Thy word. With my whole heart have I sought Thee; O let me not err from Thy commandments. Thy word have I laid up in

my heart, that I might not sin against Thee. Blessed art Thou, O LORD; teach me Thy statutes.

1 GIMEL.

Deal bountifully with Thy servant, that I may live, and I will observe Thy word. Open Thou mine eyes, that I may behold wondrous things out of Thy law. I am a sojourner in the earth; hide not Thy commandments from me.

7 DALETH.

My soul cleaveth unto the dust; quicken Thou me according to Thy word. I told of my ways, and Thou didst answer me; teach me Thy statutes. Make me to understand the way of Thy precepts, that I may talk of Thy wondrous works. My soul melteth away for heaviness; sustain me according unto Thy word.

Remove from me the way of falsehood; and grant me Thy law graciously. I have chosen the way of faithfulness; Thine ordinances have I set before me. I cleave unto Thy testimonies; O LORD, put me not to shame. I will run the way of Thy commandments, for Thou dost enlarge my heart.

7 HE.

Teach me, O LORD, the way of Thy statutes; and I will keep it at every step. Give me understanding, that I keep Thy law and observe it with my whole heart. Make me to tread in the path of Thy commandments; for therein do I delight. Incline my heart unto Thy testimonies, and not to covetousness. Turn away mine eyes from beholding vanity, and quicken me in Thy ways.

## I VAU.

Let Thy mercies also come unto me, O LORD, even Thy salvation, according to Thy word; that I may have an answer for him that taunteth me; for I trust in Thy word. And take not the word of truth utterly out of my mouth; for I hope in Thine ordinances; so shall I observe Thy law continually for ever and ever.

## I ZAIN.

Remember the word unto Thy servant, because Thou hast made me to hope. This is my comfort in my affliction, that Thy word hath quickened me. The proud have had me greatly in derision; yet have I not turned aside from Thy law. I have remembered Thine ordinances which are of old, O LORD, and have comforted myself.

## H HETH.

My portion is the LORD, I have said that I would observe Thy words. I have entreated Thy favour with my whole heart; be gracious unto me according to Thy word. I considered my ways, and turned my feet unto Thy testimonies. I made haste, and delayed not, to observe Thy commandments. The bands of the wicked have enclosed me; but I have not forgotten Thy law.

At midnight I will rise to give thanks unto Thee because of Thy righteous ordinances. I am a companion of all them that fear Thee, and of them that observe Thy precepts. The earth, O LORD, is full of Thy mercy; teach me Thy statutes.

## TETH.

Thou hast dealt well with Thy servant, O LORD, according unto Thy word. Teach me good discernment and knowledge; for I have believed in Thy commandments. Before I was afflicted, I did err; but now I observe Thy word. Thou art good, and doest good; teach me Thy statutes.

It is good for me that I have been afflicted, in order that I might learn Thy statutes. The law of Thy mouth is better unto me than thousands of gold and silver.

## IOD.

Thy hands have made me and fashioned me; give me understanding, that I may learn Thy commandments. They that fear Thee shall see me and be glad, because I have hope in Thy word. I know, O LORD, that Thy judgments are righteous, and that in faithfulness Thou hast afflicted me.

Let, I pray Thee, Thy lovingkindness be ready to comfort me, according to Thy promise unto Thy servant. Let Thy tender mercies come unto me, that I may live; for Thy law is my delight.

## CAPH.

My soul pineth for Thy salvation; in Thy word do I hope. Mine eyes fail for Thy word, saying: "When wilt Thou comfort me?" For I am become like a wine-skin in the smoke; yet do I not forget Thy statutes.

How many are the days of Thy servant? When wilt Thou execute judgment on them that persecute me? The proud have digged pits for me, which is not according to

Thy law. All Thy commandments are faithful; they persecute me for nought; help Thou me.

℣ LAMED.

For ever, O LORD, Thy word standeth fast in heaven. Thy faithfulness is unto all generations; Thou hast established the earth, and it standeth. They stand this day according to Thine ordinances; for all things are Thy servants.

Unless Thy law had been my delight, I should then have perished in mine affliction. I will never forget Thy precepts; for with them Thou hast quickened me.

℞ MEM.

Oh how love I Thy law! It is my meditation all the day. Thy commandments make me wiser than mine enemies; for they are ever with me.

I have refrained my feet from every evil way, in order that I might observe Thy word. I have not turned aside from Thine ordinances; for Thou hast instructed me. How sweet are Thy words unto my palate! Yea, sweeter than honey to my mouth! From Thy precepts I get understanding; therefore I hate every false way.

℣ NUN.

Thy word is a lamp unto my feet, and a light unto my path. I have sworn, and have confirmed it, to observe Thy righteous ordinances. I am afflicted very much; quicken me, O LORD, according unto Thy word. Accept, I beseech Thee, the freewill-offerings of my mouth, O LORD, and teach me Thine ordinances.

My soul is continually in my hand; yet have I not forgotten Thy law. The wicked have laid a snare for me; yet went I not astray from Thy precepts. Thy testimonies have I taken as a heritage for ever; for they are the rejoicing of my heart. I have inclined my heart to perform Thy statutes, for ever, at every step.

▯ SAMECH.

I hate them that are of a double mind; but Thy law do I love. Thou art my covert and my shield; in Thy word do I hope. Depart from me, ye evil-doers; that I may keep the commandments of my God.

Uphold me according unto Thy word, that I may live; and put me not to shame in my hope. Support Thou me, and I shall be saved; and I will occupy myself with Thy statutes continually.

Y AIN.

I have done justice and righteousness; leave me not to mine oppressors. Be surety for Thy servant for good; let not the proud oppress me. Mine eyes fail for Thy salvation, and for Thy righteous word. Deal with Thy servant according unto Thy mercy, and teach me Thy statutes.

I am Thy servant, give me understanding; that I may know Thy testimonies. It is time for the LORD to work; they have made void Thy law. Therefore I love Thy commandments above gold, yea, above fine gold. Therefore I esteem all Thy precepts concerning all things to be right; every false way I hate.

## D PE.

Thy testimonies are wonderful; therefore doth my soul keep them. The opening of Thy words giveth light; it giveth understanding unto the simple. I opened wide my mouth, and panted; for I longed for Thy commandments.

Turn Thee towards me, and be gracious unto me, as is Thy wont to do unto those that love Thy name. Order my footsteps by Thy word; and let not any iniquity have dominion over me.

## Z TZADE.

Righteous art Thou, O LORD, and upright are Thy judgments. Thou hast commanded Thy testimonies in righteousness and exceeding faithfulness. Thy word is tried to the uttermost, and Thy servant loveth it.

Thy righteousness is an everlasting righteousness, and Thy law is truth. Trouble and anguish have overtaken me; yet Thy commandments are my delight. Thy testimonies are righteous for ever; give me understanding, and I shall live.

## P KOPH.

I have called with my whole heart; answer me, O LORD; I will keep Thy statutes. I have called Thee, save me, and I will observe Thy testimonies; I rose early at dawn, and cried; I hoped in Thy word.

Mine eyes forestalled the night-watches, that I might meditate in Thy word. Hear my voice according unto Thy lovingkindness; quicken me, O LORD, as Thou art wont.

## T RESH.

O see mine affliction, and rescue me; for I do not forget

Thy law. Plead Thou my cause, and redeem me; quicken me according to Thy word. Salvation is far from the wicked; for they seek not Thy statutes. Great are Thy compassions, O LORD; quicken me as Thou art wont.

Many are my persecutors and mine adversaries; yet have I not turned aside from Thy testimonies. I beheld them that were faithless, and strove with them; because they observed not Thy word. O see how I love Thy precepts; quicken me, O LORD, according to Thy loving-kindness. The beginning of Thy word is truth; and all Thy righteous ordinance endureth for ever.

℣ SHIN.

Princes have persecuted me without a cause; but my heart standeth in awe of Thy words. I rejoice at Thy word, as one that findeth great spoil. I hate and abhor falsehood; Thy law do I love.

Seven times a day do I praise Thee, because of Thy righteous ordinances. Great peace have they that love Thy law; and there is no stumbling for them. I have hoped for Thy salvation, O LORD, and have done Thy commandments.

My soul hath observed Thy testimonies; and I love them exceedingly. I have observed Thy precepts and Thy testimonies; for all my ways are before Thee.

℞ TAU.

Let my cry come near before Thee, O LORD; give me understanding according to Thy word. Let my supplication come before Thee; deliver me according to Thy word. Let my lips utter praise: Because Thou teachest me Thy



statutes. Let my tongue sing of Thy word; for all Thy commandments are righteousness.

Let Thy hand be ready to help me; for I have chosen Thy precepts. I have longed for Thy salvation, O LORD; and Thy law is my delight. Let my soul live, and it shall praise Thee; and let Thine ordinances help me. I have gone astray like a lost sheep; seek Thy servant; for I have not forgotten Thy commandments.

## I LIFT UP MINE EYES UNTO THE MOUNTAINS

### Psalm 121

I WILL lift up mine eyes unto the mountains: From whence shall my help come? My help cometh from the LORD, who made heaven and earth.

He will not suffer thy foot to be moved; He that keepeth thee will not slumber. Behold, He that keepeth Israel doth neither slumber nor sleep.

The LORD is thy keeper; the LORD is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night.

The LORD shall keep thee from all evil; He shall keep thy soul. The LORD shall guard thy going out and thy coming in, from this time forth and for ever.

## I REJOICED WHEN THEY SAID UNTO ME

### Psalm 122

I REJOICED when they said unto me: "Let us go unto the house of the LORD." Our feet are standing within thy gates, O Jerusalem; Jerusalem, that art builded as a city that is compact together; whither the tribes went

up, even the tribes of the LORD, as a testimony unto Israel, to give thanks unto the name of the LORD. For there were set thrones for judgment, the thrones of the house of David.

Pray for the peace of Jerusalem; may they prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say: "Peace be within thee." For the sake of the house of the LORD our God I will seek thy good.

## UNTO THEE I LIFT UP MINE EYES

### Psalm 123

UNTO Thee I lift up mine eyes, O Thou that art enthroned in the heavens. Behold, as the eyes of servants unto the hand of their master, as the eyes of a maiden unto the hand of her mistress; so our eyes look unto the LORD our God, until He be gracious unto us.

Be gracious unto us, O LORD, be gracious unto us; for we are full sated with contempt. Our soul is full sated with the scorning of those that are at ease, and with the contempt of the proud oppressors.

## IF IT HAD NOT BEEN THE LORD

### Psalm 124

"If it had not been the LORD who was for us," let Israel now say, "if it had not been the LORD who was for us, when men rose up against us; then they had swallowed us up alive, when their wrath was kindled against us; then the waters had overwhelmed us, the stream had gone

over our soul; then the proud waters had gone over our soul."

Blessed be the LORD, who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped. Our help is in the name of the LORD, who made heaven and earth.

## THEY THAT TRUST IN THE LORD

### Psalm 125

THEY that trust in the LORD are as mount Zion, which cannot be moved, but abideth for ever. As the mountains are round about Jerusalem, so the LORD is round about His people, from this time forth and for ever. For the rod of wickedness shall not rest upon the lot of the righteous; that the righteous put not forth their hands unto iniquity.

Do good, O LORD, unto the good, and to them that are upright in their hearts. But as for such as turn aside unto their crooked ways, the LORD will lead them away with the workers of iniquity. Peace be upon Israel.

## TURN OUR CAPTIVITY, O LORD

### Psalm 126

WHEN the LORD brought back those that returned to Zion, we were like unto them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the nations: "The LORD hath done great things with these." The LORD hath done great things with us; we are rejoiced.

Turn our captivity, O LORD, as the streams in the dry land. They that sow in tears shall reap in joy. Though he goeth on his way weeping that beareth the measure of seed, he shall come home with joy, bearing his sheaves.

## EXCEPT THE LORD BUILD THE HOUSE

### Psalm 127

EXCEPT the LORD build the house, they labour in vain that build it; except the LORD keep the city, the watchman waketh but in vain. It is vain for you that ye rise early, and sit up late, ye that eat the bread of toil; so He giveth unto His beloved in sleep.

Lo, children are a heritage of the LORD; the fruit of the womb is a reward. As arrows in the hand of a mighty man, so are the children of one's youth. Happy is the man that hath his quiver full of them; they shall not be put to shame, when they speak with their enemies in the gate.

## EVERY ONE THAT FEARETH THE LORD

### Psalm 128

HAPPY is every one that feareth the LORD, that walketh in His ways. When thou eatest the labour of thy hands, happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine, in the innermost parts of thy house; thy children like olive plants, round about thy table. Behold, surely thus shall the man be blessed that feareth the LORD.

The LORD bless thee out of Zion; and see thou the good of Jerusalem all the days of thy life; and see thou thy children's children. Peace be upon Israel!

## MUCH HAVE THEY AFFLICTED ME

## Psalm 129

"MUCH have they afflicted me from my youth up", let Israel now say, "much have they afflicted me from my youth up; but they have not prevailed against me. The plowers plowed upon my back; they made long their furrows. The LORD is righteous; He hath cut asunder the cords of the wicked."

Let them be ashamed and turned backward, all they that hate Zion. Let them be as the grass upon the house-tops, which withereth afore it springeth up; wherewith the reaper filleth not his hand, nor he that bindeth sheaves his bosom; neither do they that go by say: "The blessing of the LORD be upon you; we bless you in the name of the LORD."

## OUT OF THE DEPTHS

## Psalm 130

OUT of the depths have I called Thee, O LORD. Lord, hearken unto my voice; let Thine ears be attentive to the voice of my supplications.

If Thou, LORD, shouldest mark iniquities, O Lord, who could stand? For with Thee there is forgiveness, that Thou mayest be feared.

I wait for the LORD, my soul doth wait, and in His word do I hope. My soul waiteth for the Lord, more than watchmen for the morning; yea, more than watchmen for the morning.

O Israel, hope in the LORD; for with the LORD there is mercy, and with Him is plenteous redemption. And He will redeem Israel from all his iniquities.

## LORD, MY HEART IS NOT HAUGHTY

## Psalm 131

LORD, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in things too great, or in things too wonderful for me. Surely I have stilled and quieted my soul; like a weaned child with his mother, my soul is with me like a weaned child.

O Israel, hope in the LORD from this time forth and for ever.

## BEHOLD, HOW GOOD AND HOW PLEASANT

## Psalm 133

BEHOLD, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious oil upon the head, coming down upon the beard; even Aaron's beard, that cometh down upon the collar of his garments; like the dew of Hermon, that cometh down upon the mountains of Zion; for there the LORD commanded the blessing, even life for ever.

## BY THE RIVERS OF BABYLON

## Psalm 137 (1-6)

By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. Upon the willows in the midst thereof we hanged up our harps. For there they that led us captive asked of us words of song, and our tormentors asked of us mirth: "Sing us one of the songs of Zion."

How shall we sing the LORD's song in a foreign land?

If I forget thee, O Jerusalem, let my right hand forget her cunning. Let my tongue cleave to the roof of my mouth, if I remember thee not; if I set not Jerusalem above my chiefest joy.

## O LORD, THOU HAST SEARCHED ME

### Psalm 139 (1-18)

O LORD, Thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, Thou understandest my thought afar off. Thou measurest my going about and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O LORD, Thou knowest it altogether. Thou hast hemmed me in behind and before, and laid Thy hand upon me. Such knowledge is too wonderful for me; too high, I cannot attain unto it.

Whither shall I go from Thy spirit? Or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in the nether-world, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there would Thy hand lead me, and Thy right hand would hold me. And if I say: "Surely the darkness shall envelop me, and the light about me shall be night"; even the darkness is not too dark for Thee, but the night shineth as the day; the darkness is even as the light.

I will give thanks unto Thee, for I am fearfully and wonderfully made; wonderful are Thy works; and that my soul knoweth right well. My frame was not hidden from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did

see mine unformed substance, and in Thy book they were all written—even the days that were fashioned, when as yet there was none of them. How weighty also are Thy thoughts unto me, O God! How great is the sum of them! If I would count them, they are more in number than the sand; were I to come to the end of them, I would still be with Thee.

## BLESSED BE THE LORD, MY ROCK

### Psalm 144

BLESSED be the LORD my Rock, who traineth my hands for war, and my fingers for battle; my lovingkindness, and my fortress, my high tower, and my deliverer; my shield, and He in whom I take refuge; who subdueth my people under me.

LORD, what is man, that Thou takest knowledge of him? Or the son of man, that Thou makest account of him? Man is like unto a breath; his days are as a shadow that passeth away. O LORD, bow Thy heavens, and come down; touch the mountains, that they may smoke. Cast forth lightning, and scatter them; send out Thine arrows, and discomfit them. Stretch forth Thy hands from on high; rescue me, and deliver me out of many waters, out of the hand of strangers; whose mouth speaketh falsehood, and their right hand is a right hand of lying.

O God, I will sing a new song unto Thee, upon a psaltery of ten strings will I sing praises unto Thee; who givest salvation unto kings, who rescuest David Thy servant from the hurtful sword. Rescue me, and deliver me out of the hand of strangers, whose mouth speaketh falsehood, and their right hand is a right hand of lying.

We whose sons are as plants grown up in their youth;



whose daughters are as corner-pillars carved after the fashion of a palace; whose garners are full, affording all manner of store; whose sheep increase by thousands and ten thousands in our fields; whose oxen are well laden; with no breach, and no going forth, and no outcry in our broad places; happy is the people that is in such a case, yea, happy is the people whose God is the LORD.

## I WILL EXTOL THEE, MY GOD

### Psalm 145

I WILL extol Thee, my God, O King; and I will bless Thy name for ever and ever. Every day will I bless Thee; and I will praise Thy name for ever and ever. Great is the LORD, and highly to be praised; and His greatness is unsearchable.

One generation shall laud Thy works to another, and shall declare Thy mighty acts. The glorious splendour of Thy majesty, and Thy wondrous works, will I rehearse. And men shall speak of the might of Thy tremendous acts; and I will tell of Thy greatness. They shall utter the fame of Thy great goodness, and shall sing of Thy righteousness.

The LORD is gracious, and full of compassion; slow to anger, and of great mercy. The LORD is good to all; and His tender mercies are over all His works. All Thy works shall praise Thee, O LORD; and Thy saints shall bless Thee. They shall speak of the glory of Thy kingdom, and talk of Thy might; to make known to the sons of men His mighty acts, and the glory of the majesty of His kingdom. Thy kingdom is a kingdom for all ages, and Thy dominion endureth throughout all generations.

The LORD upholdeth all that fall, and raiseth up all those that are bowed down. The eyes of all wait for Thee, and Thou givest them their food in due season. Thou openest Thy hand, and satisfiest every living thing with favour. The LORD is righteous in all His ways, and gracious in all His works. The LORD is nigh unto all them that call upon Him, to all that call upon Him in truth.

He will fulfil the desire of them that fear Him; He also will hear their cry, and will save them. The LORD preserveth all them that love Him; but all the wicked will He destroy. My mouth shall speak the praise of the LORD; and let all flesh bless His holy name for ever and ever.

## PRAISE THE LORD, O MY SOUL

### Psalm 146

HALLELUJAH. Praise the LORD, O my soul. I will praise the LORD while I live; I will sing praises unto my God while I have my being.

Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his dust; in that very day his thoughts perish. Happy is he whose help is the God of Jacob, whose hope is in the LORD his God, who made heaven and earth, the sea, and all that in them is; who keepeth truth for ever; who executeth justice for the oppressed; who giveth bread to the hungry.

The LORD looseth the prisoners; the LORD openeth the eyes of the blind; the LORD raiseth up them that are bowed down; the LORD loveth the righteous; the LORD

preserveth the strangers; He upholdeth the fatherless and the widow; but the way of the wicked He maketh crooked. The LORD will reign for ever, Thy God, O Zion, unto all generations. Hallelujah.

## IT IS GOOD TO SING PRAISES

### Psalm 147

**HALLELUJAH**; for it is good to sing praises unto our God; for it is pleasant, and praise is comely. The LORD doth build up Jerusalem, He gathereth together the dispersed of Israel; who healeth the broken in heart, and bindeth up their wounds.

He counteth the number of the stars; He giveth them all their names. Great is our Lord, and mighty in power; His understanding is infinite. The LORD upholdeth the humble; He bringeth the wicked down to the ground.

Sing unto the LORD with thanksgiving, sing praises upon the harp unto our God; who covereth the heaven with clouds, who prepareth rain for the earth, who maketh the mountains to spring with grass. He giveth to the beast his food, and to the young ravens which cry. He delighteth not in the strength of the horse; He taketh no pleasure in the legs of a man. The LORD taketh pleasure in them that fear Him, in those that wait for His mercy.

Glorify the LORD, O Jerusalem; praise thy God, O Zion. For He hath made strong the bars of thy gates; He hath blessed thy children within thee. He maketh thy borders peace; He giveth thee in plenty the fat of wheat. He sendeth out His commandment upon earth; His word runneth very swiftly.

He giveth snow like wool; He scattereth the hoar-frost

like ashes. He casteth forth His ice like crumbs; who can stand before His cold? He sendeth forth His word, and melteth them; He causeth His wind to blow, and the waters flow.

He declareth His word unto Jacob, His statutes and His ordinances unto Israel. He hath not dealt so with any nation; and as for His ordinances, they have not known them. Hallelujah.

## PRAISE YE THE LORD FROM THE HEAVENS

### Psalm 148

**HALLELUJAH.** Praise ye the LORD from the heavens; praise Him in the heights. Praise ye Him, all His angels; praise ye Him, all His hosts. Praise ye Him, sun and moon; praise Him, all ye stars of light. Praise Him, ye heavens of heavens, and ye waters that are above the heavens. Let them praise the name of the LORD; for He commanded, and they were created. He hath also established them for ever and ever; He hath made a decree which shall not be transgressed.

Praise the LORD from the earth, ye sea-monsters, and all deeps; fire and hail, snow and vapour, stormy wind, fulfilling His word; mountains and all hills, fruitful trees and all cedars; beasts and all cattle, creeping things and winged fowl; kings of the earth and all peoples, princes and all judges of the earth; both young men and maidens, old men and children; let them praise the name of the LORD, for His name alone is exalted; His glory is above the earth and heaven. And He hath lifted up a horn for His people, a praise for all His saints, even for the children of Israel, a people near unto Him. Hallelujah.

## PRAISE GOD IN HIS SANCTUARY

## Psalm 150

**HALLELUJAH.** Praise God in His sanctuary; praise Him in the firmament of His power. Praise Him for His mighty acts; praise Him according to His abundant greatness. Praise Him with the blast of the horn; praise Him with the psaltery and harp. Praise Him with the timbrel and dance; praise Him with stringed instruments and the pipe. Praise Him with the loud-sounding cymbals; praise Him with the clanging cymbals. Let every thing that hath breath praise the LORD. Hallelujah.

# PROVERBS מְשָׁלִי

## INTRODUCTION

THE proverbs of Solomon the son of David, king of Israel—to know wisdom and instruction; to comprehend the words of understanding; to receive the discipline of wisdom, justice, and right, and equity; to give prudence to the simple, to the young man knowledge and discretion; that the wise man may hear, and increase in learning, and the man of understanding may attain unto wise counsels; to understand a proverb, and a figure; the words of the wise, and their dark sayings.

The fear of the LORD is the beginning of knowledge; but the foolish despise wisdom and discipline. Hear, my son, the instruction of thy father, and forsake not the teaching of thy mother; for they shall be a chaplet of grace unto thy head, and chains about thy neck.

—Proverbs, Chapter 1 (1-9).

## WISDOM CRIETH ALOUD IN THE STREET

WISDOM crieth aloud in the street, she uttereth her voice in the broad places; she calleth at the head of the noisy streets, at the entrances of the gates, in the city, she uttereth her words: "How long, ye thoughtless, will ye love thoughtlessness? And how long will scorers delight them in scorning, and fools hate knowledge? Turn you at my reproof; behold, I will pour out my spirit unto you, I will make known my words unto you.

"Because I have called, and ye refused, I have stretched out my hand, and no man attended, but ye have set at

nought all my counsel, and would none of my reproof; I also, in your calamity, will laugh, I will mock when your dread cometh; when your dread cometh as a storm, and your calamity cometh on as a whirlwind; when trouble and distress come upon you. Then will they call me, but I will not answer, they will seek me earnestly, but they shall not find me. For that they hated knowledge, and did not choose the fear of the LORD; they would none of my counsel, they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the waywardness of the thoughtless shall slay them, and the confidence of fools shall destroy them. But whoso hearkeneth unto me shall dwell securely, and shall be quiet without fear of evil."

—Proverbs, Chapter 1 (20-33).

### MY SON, IF THOU WILT RECEIVE MY WORDS

MY son, if thou wilt receive my words, and lay up my commandments with thee; so that thou make thine ear attend unto wisdom, and thy heart incline to discernment; yea, if thou call for understanding, and lift up thy voice for discernment; if thou seek her as silver, and search for her as for hidden treasures; then shalt thou understand the fear of the LORD, and find the knowledge of God.

For the LORD giveth wisdom, out of His mouth cometh knowledge and discernment; he layeth up sound wisdom for the upright, he is a shield to them that walk in integrity; that He may guard the paths of justice, and preserve the way of His godly ones. Then shalt thou understand righteousness and justice, and equity, yea, every good path. For wisdom shall enter into thy heart, and knowl-

edge shall be pleasant unto thy soul; discretion shall watch over thee, discernment shall guard thee; to deliver thee from the way of evil, from the men that speak froward things; who leave the paths of uprightness, to walk in the ways of darkness; who rejoice to do evil, and delight in the frowardness of evil; who are crooked in their ways, and perverse in their paths.

—Proverbs, Chapter 2 (1-15).

### MY SON, FORGET NOT MY TEACHING

My son, forget not my teaching; but let thy heart keep my commandments; for length of days, and years of life, and peace, will they add to thee. Let not kindness and truth forsake thee; bind them about thy neck, write them upon the table of thy heart; so shalt thou find grace and good favour in the sight of God and man.

Trust in the LORD with all thy heart, and lean not upon thine own understanding. In all thy ways acknowledge Him, and He will direct thy paths. Be not wise in thine own eyes; fear the LORD, and depart from evil. Honour the LORD with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy vats shall overflow with new wine. My son, despise not the chastening of the LORD, neither spurn thou His correction; for whom the LORD loveth He correcteth, even as a father the son in whom he delighteth.

—Proverbs, Chapter 3 (1-12).



## HAPPY IS HE THAT FINDETH WISDOM

HAPPY is the man that findeth wisdom, and the man that obtaineth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; in her left hand are riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her, and happy is every one that holdeth her fast.

The LORD by wisdom founded the earth; by understanding He established the heavens. By His knowledge the depths were broken up, and the skies drop down the dew. My son, let not them depart from thine eyes; keep sound wisdom and discretion; so shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way securely, and thou shalt not dash thy foot. When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet.

—Proverbs, Chapter 3 (13–24).

## WITHHOLD NOT GOOD

WITHHOLD not good from him to whom it is due, when it is in the power of thy hand to do it. Say not unto thy neighbour: "Go, and come again, and to-morrow I will give"; when thou hast it by thee.

Devise not evil against thy neighbour, seeing he dwelleth securely by thee. Strive not with a man without cause, if he have done thee no harm. Envy thou not the man of violence, and choose none of his ways. For the perverse is an abomination to the LORD; but His counsel

is with the upright. The curse of the LORD is in the house of the wicked; but He blesseth the habitation of the righteous. If it concerneth the scorers, He scorneth them, but unto the humble He giveth grace. The wise shall inherit honour; but as for the fools, they carry away shame.

—Proverbs, Chapter 3 (27–35).

### HEAR THE INSTRUCTION OF A FATHER

HEAR, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine; forsake ye not my teaching. For I was a son unto my father, tender and an only one in the sight of my mother. And he taught me, and said unto me: "Let thy heart hold fast my words, keep my commandments, and live; get wisdom, get understanding; forget not, neither decline from the words of my mouth; forsake her not, and she will preserve thee; love her, and she will keep thee. The beginning of wisdom is: Get wisdom; yea, with all thy getting, get understanding. Extol her, and she will exalt thee; she will bring thee to honour, when thou dost embrace her. She will give to thy head a chaplet of grace; a crown of glory will she bestow on thee."

Hear, O my son, and receive my sayings; and the years of thy life shall be many. I have taught thee in the way of wisdom; I have led thee in paths of uprightness. When thou goest, thy step shall not be straitened; and if thou runnest, thou shalt not stumble. Take fast hold of instruction, let her not go; keep her, for she is thy life. Enter not into the path of the wicked, and walk not in the way of evil men. Avoid it, pass not by it; turn from

it, and pass on. For they sleep not, except they have done evil; and their sleep is taken away, unless they cause some to fall. For they eat the bread of wickedness, and drink the wine of violence. But the path of the righteous is as the light of dawn, that shineth more and more unto the perfect day. The way of the wicked is as darkness; they know not at what they stumble.

My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thy heart. For they are life unto those that find them, and health to all their flesh. Above all that thou guardest keep thy heart; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee. Let thine eyes look right on, and let thine eyelids look straight before thee. Make plain the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left; remove thy foot from evil.

—Proverbs, Chapter 4.

### GO TO THE ANT, THOU SLUGGARD

Go to the ant, thou sluggard; consider her ways, and be wise; which having no chief, overseer, or ruler, provideth her bread in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep? "Yet a little sleep, a little slumber, a little folding of the hands to sleep"—so shall thy poverty come as a runner, and thy want as an armed man.

There are six things which the LORD hateth, yea, seven which are an abomination unto Him: Haughty eyes, a lying tongue, and hands that shed innocent blood:

a heart that deviseth wicked thoughts, feet that are swift in running to evil; a false witness that breatheth out lies, and he that soweth discord among brethren.

My son, keep the commandment of thy father, and forsake not the teaching of thy mother; bind them continually upon thy heart, tie them about thy neck. When thou walkest, it shall lead thee, when thou liest down, it shall watch over thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp, and the teaching is light, and reproofs of instruction are the way of life.

My son, keep my words, and lay up my commandments with thee. Keep my commandments and live, and my teaching as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thy heart. Say unto wisdom: "Thou art my sister", and call understanding thy kinswoman.

—Proverbs, Chapters 6 (6-11; 16-23), 7 (1-4).

### DOTH NOT WISDOM CALL?

DOTH not wisdom call, and understanding put forth her voice? In the top of high places by the way, where the paths meet, she standeth; beside the gates, at the entry of the city, at the coming in at the doors, she crieth aloud: "Unto you, O men, I call, and my voice is to the sons of men. O ye thoughtless, understand prudence, and, ye fools, be ye of an understanding heart. Hear, for I will speak excellent things, and the opening of my lips shall be right things. For my mouth shall utter truth, and wickedness is an abomination to my lips. All the words of my mouth are in righteousness, there is nothing perverse or crooked in them. They are all plain to him

that understandeth, and right to them that find knowledge. Receive my instruction, and not silver, and knowledge rather than choice gold. For wisdom is better than rubies, and all things desirable are not to be compared unto her.

“I, wisdom, dwell with prudence, and find out knowledge of devices. The fear of the LORD is to hate evil; pride, and arrogancy, and the evil way, and the froward mouth, do I hate. Counsel is mine, and sound wisdom; I am understanding, power is mine. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. I love them that love me, and those that seek me earnestly shall find me. Riches and honour are with me; yea, enduring riches and righteousness. My fruit is better than gold, yea, than fine gold; and my produce than choice silver. I walk in the way of righteousness, in the midst of the paths of justice; that I may cause those that love me to inherit substance, and that I may fill their treasuries.

“The LORD made me as the beginning of His way, the first of His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet He had not made the earth, nor the fields, nor the beginning of the dust of the world. When He established the heavens, I was there; when He set a circle upon the face of the deep; when He made firm the skies above; when the fountains of the deep showed their might; when He gave to the sea His decree, that the waters should not transgress His commandment; when

He appointed the foundations of the earth. Then I was by Him, as a nursling; and I was daily all delight, playing always before Him, playing in His habitable earth, and my delights are with the sons of men.

"Now therefore, ye children, hearken unto me; for happy are they that keep my ways. Hear instruction, and be wise, and refuse it not. Happy is the man that hearkeneth to me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and obtaineth favour of the LORD. But he that misseth me wrongeth his own soul; all they that hate me love death."

—Proverbs, Chapter 8.

### MAXIMS OF WISDOM

A WISE son maketh a glad father; but a foolish son is the grief of his mother.

Treasures of wickedness profit nothing; but righteousness delivereth from death.

A wise son gathereth in summer; but a son that doeth shamefully sleepeth in harvest.

The memory of the righteous will be for a blessing; but the name of the wicked will rot.

He that walketh uprightly walketh securely; but he that perverteth his ways shall be found out.

The mouth of the righteous is a fountain of life; but the mouth of the wicked concealeth violence.

Hatred stirreth up strifes; but love covereth all transgressions.

The wages of the righteous is life; the increase of the wicked is sin.

In the multitude of words there wanteth not transgression; but he that refraineth his lips is wise.

A false balance is an abomination to the LORD; but a perfect weight is His delight.

When pride cometh, then cometh shame; but with the lowly is wisdom.

Riches profit not in the day of wrath; but righteousness delivereth from death.

The righteousness of the upright shall deliver them; but the faithless shall be trapped in their own crafty device.

By the blessing of the upright a city is exalted; but it is overthrown by the mouth of the wicked.

He that goeth about as a talebearer revealeth secrets; but he that is of a faithful spirit concealeth a matter.

Where no wise direction is, a people falleth; but in the multitude of counsellors there is safety.

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth only to want.

The beneficent soul shall be made rich, and he that satisfieth abundantly shall be satisfied also himself.

The fruit of the righteous is a tree of life; and he that is wise winneth souls.

Whoso loveth knowledge loveth correction; but he that is brutish hateth reproof.

A man shall not be established by wickedness; but the root of the righteous shall never be moved.

A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel.

He that tilleth his ground shall have plenty of bread; but he that followeth after vain things is void of understanding.

Lying lips are an abomination to the LORD; but they that deal truly are His delight.

Care in the heart of a man boweth it down; but a good word maketh it glad.

Hope deferred maketh the heart sick; but desire fulfilled is a tree of life.

Where no oxen are, the crib is clean; but much increase is by the strength of the ox.

He that is slow to anger is of great understanding; but he that is hasty of spirit exalteth folly.

He that oppresseth the poor blasphemeth his Maker; but he that is gracious unto the needy honoureth Him.

Righteousness exalteth a nation; but sin is a reproach to any people.

A soft answer turneth away wrath; but a grievous word stirreth up anger.

A fool despiseth his father's correction; but he that regardeth reproof is prudent.

A merry heart maketh a cheerful countenance; but by sorrow of heart the spirit is broken.

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

The preparations of the heart are man's, but the answer of the tongue is from the LORD.

Commit thy works unto the LORD, and thy thoughts shall be established.



By mercy and truth iniquity is expiated; and by the fear of the LORD men depart from evil.

When a man's ways please the LORD, he maketh even his enemies to be at peace with him.

Better is a little with righteousness than great revenues with injustice.

How much better is it to get wisdom than gold! yea, to get understanding is rather to be chosen than silver.

Pride goeth before destruction, and a haughty spirit before a fall.

Better it is to be of a lowly spirit with the humble, than to divide the spoil with the proud.

A froward man soweth strife; and a whisperer separateth familiar friends.

A man of violence enticeth his neighbour, and leadeth him into a way that is not good.

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

Better is a dry morsel and quietness therewith, than a house full of feasting with strife.

The refining pot is for silver, and the furnace for gold; but the LORD trieth the hearts.

Children's children are the crown of old men; and the glory of children are their fathers.

He that covereth a transgression seeketh love; but he that harpeth on a matter estrangeth a familiar friend.

A rebuke entereth deeper into a man of understanding than a hundred stripes into a fool.

Whoso rewardeth evil for good, evil shall not depart from his house.

The beginning of strife is as when one letteth out water; therefore leave off contention, before the quarrel break out.

A friend loveth at all times, and a brother is born for adversity.

A merry heart is a good medicine; but a broken spirit drieth the bones.

Even one that is slack in his work is brother to him that is a destroyer.

There are friends that one hath to his own hurt; but there is a friend that sticketh closer than a brother.

It is the discretion of a man to be slow to anger, and it is his glory to pass over a transgression.

He that is gracious unto the poor lendeth unto the LORD, and his good deed will He repay unto him.

Chasten thy son, for there is hope; but set not thy heart on his destruction.

There are many devices in a man's heart; but the counsel of the LORD, that shall stand.

Even a child is known by his doings, whether his work be pure, and whether it be right.

The spirit of man is the lamp of the LORD, searching all the inward parts.

Every way of a man is right in his own eyes; but the LORD weigheth the hearts.

To do righteousness and justice is more acceptable to the LORD than sacrifice.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be answered.

There is no wisdom nor understanding nor counsel against the LORD.

The horse is prepared against the day of battle; but victory is of the LORD.

A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.

The rich and the poor meet together—the LORD is the maker of them all.

The reward of humility is the fear of the LORD, even riches, and honour, and life.

Train up a child in the way he should go, and even when he is old, he will not depart from it.

He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

Rob not the weak, because he is weak, neither crush the poor in the gate; for the LORD will plead their cause, and despoil of life those that despoil them.

Make no friendship with a man that is given to anger; and with a wrathful man thou shalt not go; lest thou learn his ways, and get a snare to thy soul.

Remove not the ancient landmark, which thy fathers have set.

Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.

Let not thy heart envy sinners, but be in the fear of the LORD all the day; for surely there is a future; and thy hope shall not be cut off.

Be not a witness against thy neighbour without cause; and deceive not with thy lips. Say not: "I will do so to him as he hath done to me; I will render to the man according to his work."

I went by the field of the slothful, and by the vine-

yard of the man void of understanding; and, lo, it was all grown over with thistles, the face thereof was covered with nettles, and the stone wall thereof was broken down. Then I beheld, and considered well; I saw, and received instruction. "Yet a little sleep, a little slumber, a little folding of the hands to sleep"—so shall thy poverty come as a runner, and thy want as an armed man.

If thine enemy be hungry, give him bread to eat, and if he be thirsty, give him water to drink; for thou wilt heap coals of fire upon his head, and the LORD will reward thee.

Where no wood is, the fire goeth out; and where there is no whisperer, contention ceaseth.

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.

Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

Faithful are the wounds of a friend; but the kisses of an enemy are importunate.

The refining pot is for silver, and the furnace for gold, and a man is tried by his praise.

He that rebuketh a man shall in the end find more favour than he that flattereth with the tongue.

Where there is no vision, the people cast off restraint; but he that keepeth the law, happy is he.

Seest thou a man that is hasty in his words? There is more hope for a fool than for him.

The fear of man bringeth a snare; but whoso putteth his trust in the LORD shall be set up on high.

Two things have I asked of Thee; deny me them not

before I die: Remove far from me falsehood and lies; give me neither poverty nor riches; feed me with mine allotted bread; lest I be full, and deny, and say: "Who is the LORD?" Or lest I be poor, and steal, and profane the name of my God.

There are four things which are little upon the earth, but they are exceeding wise: The ants are a people not strong, yet they provide their food in the summer; the rock-badgers are but a feeble folk, yet make they their houses in the crags; the locusts have no king, yet go they forth all of them by bands; the spider thou canst take with the hands, yet is she in kings' palaces.

—Proverbs, From Chapters 10–30.

### A WOMAN OF VALOUR WHO CAN FIND?

⌘ A WOMAN of valour who can find? For her price is far above rubies.

⌘ The heart of her husband doth safely trust in her, and he hath no lack of gain.

⌘ She doeth him good and not evil all the days of her life.

⌘ She seeketh wool and flax, and worketh willingly with her hands.

⌘ She is like the merchant-ships; she bringeth her food from afar.

⌘ She riseth also while it is yet night, and giveth food to her household, and a portion to her maidens.

⌘ She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard.

⌘ She girdeth her loins with strength, and maketh strong her arms.

⌚ She perceiveth that her merchandise is good; her lamp goeth not out by night.

⌚ She layeth her hands to the distaff, and her hands hold the spindle.

⌚ She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

⌚ She is not afraid of the snow for her household; for all her household are clothed with scarlet.

⌚ She maketh for herself coverlets; her clothing is fine linen and purple.

⌚ Her husband is known in the gates, when he sitteth among the elders of the land.

⌚ She maketh linen garments and selleth them; and delivereth girdles unto the merchant.

⌚ Strength and dignity are her clothing; and she laugheth at the time to come.

⌚ She openeth her mouth with wisdom; and the law of kindness is on her tongue.

⌚ She looketh well to the ways of her household, and eateth not the bread of idleness.

⌚ Her children rise up, and call her blessed; her husband also, and he praiseth her:

⌚ "Many daughters have done valiantly, but thou excellest them all."

⌚ Grace is deceitful, and beauty is vain; but a woman that feareth the LORD, she shall be praised. .

⌚ Give her of the fruit of her hands; and let her works praise her in the gates.

—Proverbs, Chapter 31 (10-31).

## JOB אִיּוֹב

### DOTH JOB FEAR GOD FOR NOUGHT?

THERE was a man in the land of Uz, whose name was Job; and that man was whole-hearted and upright, and one that feared God, and shunned evil. And there were born unto him seven sons and three daughters. His possessions also were seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household; so that this man was the greatest of all the children of the east. And his sons used to go and hold a feast in the house of each one upon his day; and they would send and invite their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all; for Job said: "It may be that my sons have sinned, and blasphemed God in their hearts." Thus did Job continually.

Now it fell upon a day, that the sons of God came to present themselves before the LORD, and Satan (the Adversary) came also among them. And the LORD said unto Satan: "Whence comest thou?" Then Satan answered the LORD, and said: "From going to and fro in the earth, and from walking up and down in it." And the LORD said unto Satan: "Hast thou considered My servant Job, that there is none like him in the earth, a whole-hearted and an upright man, one that feareth God, and shunneth evil?" Then Satan answered the LORD, and said: "Doth Job fear God for nought? Hast not Thou

made a hedge about him, and about his house, and about all that he hath, on every side? Thou hast blessed the work of his hands, and his possessions are increased in the land. But put forth Thy hand now, and touch all that he hath, surely he will blaspheme Thee to Thy face." And the LORD said unto Satan: "Behold, all that he hath is in thy power; only upon himself put not forth thy hand." So Satan went forth from the presence of the LORD.

And it fell on a day when his sons and his daughters were eating and drinking wine in their eldest brother's house, that there came a messenger unto Job, and said: "The oxen were plowing, and the asses feeding beside them; and the Sabeans made a raid, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee." While he was yet speaking, there came also another, and said: "A fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee."

While he was yet speaking, there came also another, and said: "The Chaldeans set themselves in three bands, and fell upon the camels, and have taken them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee." While he was yet speaking, there came also another, and said: "Thy sons and thy daughters were eating and drinking wine in their eldest brother's house; and, behold, there came a great wind from across the wilderness, and smote the four corners of the house, and it fell upon the young people, and they are dead; and I only am escaped alone to tell thee."



Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped; and he said: "The LORD gave, and the LORD hath taken away; blessed be the name of the LORD."

For all this Job sinned not, nor ascribed aught unseemly to God.

—Job, Chapter 1.

### THE THREE FRIENDS OF JOB

AGAIN it fell upon a day, that the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD. And the LORD said unto Satan: "From whence comest thou?" And Satan answered the LORD, and said: "From going to and fro in the earth, and from walking up and down in it." And the LORD said unto Satan: "Hast thou considered My servant Job, that there is none like him in the earth, a whole-hearted and an upright man, one that feareth God, and shunneth evil? and he still holdeth fast his integrity, although thou didst move Me against him, to destroy him without cause."

And Satan answered the LORD, and said: "Skin for skin, yea, all that a man hath will he give for his life. But put forth Thy hand now, and touch his bone and his flesh, surely he will blaspheme Thee to Thy face." And the LORD said unto Satan: "Behold, he is in thy hand; only spare his life."

So Satan went forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot even unto his crown. And he took him a potsherd to scrape himself therewith; and he sat among the ashes.

Then said his wife unto him: "Dost thou still hold fast thine integrity? blaspheme God, and die." But he said unto her: "Thou speakest as one of the impious women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?" For all this did not Job sin with his lips.

Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite; and they made an appointment together to come to bemoan him and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and threw dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spoke a word unto him; for they saw that his grief was very great.

—Job, Chapter 2.

## JOB BREAKS SILENCE

AFTER this opened Job his mouth, and said:

Why died I not when I saw the light? Why did I not perish at birth? For now should I have lain still and been quiet; I should have slept; then had I been at rest—with kings and counsellors of the earth, who built up waste places for themselves; or with princes that had gold, who filled their houses with silver.

There the wicked cease from troubling; and there the weary are at rest. There the prisoners are at ease together; they hear not the voice of the taskmaster. The small and great are there alike; and the servant is free from his master.

Wherefore is light given to him that is in misery, and life unto the bitter in soul—who long for death, but it cometh not; and dig for it more than for hid treasures; who rejoice unto exultation, and are glad, when they can find the grave?—to a man whose way is hid, and whom God hath hedged in?

For my sighing cometh instead of my food, and my roarings are poured out like water. For the thing which I did fear is come upon me, and that which I was afraid of hath overtaken me. I was not at ease, neither was I quiet, neither had I rest; but trouble came.

—Job, Chapter 3.

### ELIPHAZ SPEAKS

THEN answered Eliphaz the Temanite, and said:

If one venture a word unto thee, wilt thou be weary? But who can withhold himself from speaking? Behold, thou hast instructed many, and thou hast strengthened the weak hands. Thy words have upholden him that was falling, and thou hast strengthened the feeble knees. But now it is come unto thee, and thou art weary; it toucheth thee, and thou art affrighted. Is not thy fear of God thy confidence, and thy hope the integrity of thy ways? Remember, I pray thee, who ever perished, being innocent? Or where were the upright cut off?

Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty. For He maketh sore, and bindeth up; He woundeth, and His hands make whole. Lo this, we have searched it, so it is; hear it, and know thou it for thy good.

—Job, Chapters 4, 5.

## JOB ANSWERS ELIPHAZ

THEN Job answered and said:

What is my strength, that I should wait? And what is mine end, that I should be patient? Is my strength the strength of stones? Or is my flesh of brass? To him that is ready to faint kindness is due from his friend, even to him that forsaketh the fear of the Almighty.

Teach me, and I will hold my peace; and cause me to understand wherein I have erred. How forcible are words of uprightness! But what doth your arguing argue? Do ye hold words to be an argument, but the speeches of one that is desperate to be wind? Yea, ye would cast lots upon the fatherless, and dig a pit for your friend.

Now therefore be pleased to look upon me; for surely I shall not lie to your face. Return, I pray you, let there be no injustice; yea, return again, my cause is righteous. Is there injustice on my tongue? Cannot my taste discern crafty devices?

—Job, Chapter 6.

## BILDAD SPEAKS

THEN answered Bildad the Shuhite, and said:

How long wilt thou speak these things, seeing that the words of thy mouth are as a mighty wind? Doth God pervert judgment? Or doth the Almighty pervert justice? If thy children sinned against Him, He delivered them into the hand of their transgression.

If thou wouldest seek earnestly unto God, and make thy supplication to the Almighty; if thou wert pure and

upright; surely now He would awake for thee, and make the habitation of thy righteousness prosperous. And though thy beginning was small, yet thy end should greatly increase.

Behold, God will not cast away an innocent man, neither will He uphold the evil-doers; till He fill thy mouth with laughter, and thy lips with shouting. They that hate thee shall be clothed with shame; and the tent of the wicked shall be no more.

—Job, Chapter 8.

### JOB ANSWERS BILDAD

THEN Job answered and said:

Of a truth I know that it is so; and how can man be just with God? If one should desire to contend with Him, he could not answer Him one of a thousand. He is wise in heart, and mighty in strength; who hath hardened himself against Him, and prospered? Who doeth great things past finding out; yea, marvellous things without number. Lo, He goeth by me, and I see Him not; He passeth on also, but I perceive Him not. Behold, He snatcheth away, who can hinder Him? Who will say unto Him: "What doest Thou?"

How much less shall I answer Him, and choose out my arguments with Him? Whom, though I were righteous, yet would I not answer; I would make supplication to Him that contendeth with me. If it be a matter of strength, lo, He is mighty! And if of justice, who will appoint me a time? Though I be righteous, mine own mouth shall condemn me; though I be innocent, He shall prove me perverse.

My soul is weary of my life; I will give free course to my complaint; I will speak in the bitterness of my soul. I will say unto God: Do not condemn me; make me know wherefore Thou contendest with me.

—Job, Chapters 9, 10.

### ZOPHAR SPEAKS

THEN answered Zophar the Naamathite, and said:

Should not the multitude of words be answered? And should a man full of talk be accounted right? Thy boastings have made men hold their peace, and thou hast mocked, with none to make thee ashamed; and thou hast said: "My doctrine is pure, and I am clean in Thine eyes." But oh, that God would speak, and open His lips against thee; and that He would tell thee the secrets of wisdom. Know therefore that God exacteth of thee less than thine iniquity deserveth.

Canst thou find out the deep things of God? Canst thou attain unto the purpose of the Almighty? It is high as heaven; what canst thou do? deeper than the nether-world; what canst thou know? The measure thereof is longer than the earth, and broader than the sea.

If thou set thy heart aright, and stretch out thy hands toward Him—if iniquity be in thy hand, put it far away, and let not unrighteousness dwell in thy tents—surely then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear; for thou shalt forget thy misery; thou shalt remember it as waters that are passed away; and thy life shall be clearer than the noonday; though there be darkness, it shall be as the morning.

And thou shalt be secure, because there is hope; yea, thou shalt look about thee, and shalt take thy rest in safety. Also thou shalt lie down, and none shall make thee afraid.

—Job, Chapter 11.

## JOB ANSWERS ZOPHAR

THEN Job answered and said:

No doubt but ye are the people, and wisdom shall die with you. But I have understanding as well as you; I am not inferior to you; yea, who knoweth not such things as these?

But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee; or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee; who knoweth not among all these, that the hand of the LORD hath wrought this, in whose hand is the soul of every living thing, and the breath of all mankind?

With Him is wisdom and might; He hath counsel and understanding. Behold, He breaketh down, and it cannot be built again; He shutteth up a man, and there can be no opening. Behold, He withholdeth the waters, and they dry up; also He sendeth them out, and they overturn the earth. With Him is strength and sound wisdom; the deceived and the deceiver are His.

He leadeth counsellors away stripped, and judges maketh He fools. He looseth the bond of kings, and bindeth their loins with a girdle. He leadeth priests away stripped, and overthroweth the mighty. He removeth the speech of men of trust, and taketh away the sense

of the elders. He poureth contempt upon princes, and looseth the belt of the strong.

He uncovereth deep things out of darkness, and bringeth out to light the shadow of death. He increaseth the nations, and destroyeth them; He enlargeth the nations, and leadeth them away. He taketh away the heart of the chiefs of the people of the land, and causeth them to wander in a wilderness where there is no way. They grope in the dark without light, and He maketh them to stagger like a drunken man.

Lo, mine eye hath seen all this, mine ear hath heard and understood it. What ye know, do I know also; I am not inferior unto you. Notwithstanding I would speak to the Almighty, and I desire to reason with God. But ye are plasterers of lies, ye are all physicians of no value. Oh, that ye would altogether hold your peace! And it would be your wisdom.

Hear now my reasoning, and hearken to the pleadings of my lips. Will ye speak unrighteously for God, and talk deceitfully for Him? Will ye show Him favour? Will ye contend for God? Would it be good that He should search you out? Or as one mocketh a man, will ye mock Him? He will surely reprove you.

Hold your peace, let me alone, that I may speak, and let come on me what will. Wherefore? I will take my flesh in my teeth, and put my life in my hand. Though He slay me, yet will I trust in Him; but I will argue my ways before Him.

This also shall be my salvation, that a hypocrite cannot come before Him. Hear diligently my speech, and let my declaration be in your ears. Behold now, I



have ordered my cause; I know that I shall be justified. Who is he that will contend with me? For then would I hold my peace and die.

Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me. Why do ye persecute me as God, and are not satisfied with my flesh? Oh, that my words were now written! Oh, that they were inscribed in a book! That with an iron pen and lead they were graven in the rock for ever!

But as for me, I know that my Redeemer liveth, and that He will witness at the last upon the dust; and when after my skin this is destroyed, then without my flesh shall I see God; whom I, even I, shall see for myself, and mine eyes shall behold, and not another's.

—Job, Chapters 12, 13, 19.

## JOB DISCOURSES ON WISDOM

FOR there is a mine for silver, and a place for gold which they refine. Iron is taken out of the dust, and brass is molten out of the stone. Man setteth an end to darkness, and searcheth out to the furthest bound the stones of thick darkness and of the shadow of death.

But wisdom, where shall it be found? and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living. The deep saith: "It is not in me"; and the sea saith: "It is not with me." It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. Gold and glass cannot equal it; neither shall the exchange thereof be vessels of fine gold.

No mention shall be made of coral or of crystal; yea, the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

Whence then cometh wisdom? and where is the place of understanding? seeing it is hid from the eyes of all living, and kept close from the fowls of the air. Destruction and Death say: "We have heard a rumour thereof with our ears." God understandeth the way thereof, and He knoweth the place thereof. For He looketh to the ends of the earth, and seeth under the whole heaven; when He maketh a weight for the wind, and meteth out the waters by measure. When He made a decree for the rain, and a way for the storm of thunders; then did He see it, and declare it; He established it, yea, and searched it out.

And unto man He said: "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."

—Job, Chapter 28.

## JOB CONTINUES HIS ANSWER

AND Job again spoke, and said:

Oh, that I were as in the months of old, as in the days when God watched over me; when His lamp shined above my head, and by His light I walked through darkness; as I was in the days of my youth, when the converse of God was upon my tent; when the Almighty was yet with me, and my children were about me. When I went forth to the gate unto the city, when I prepared my seat in the broad place, the young men saw me and hid themselves, and the aged rose up and stood; the princes refrained talking, and laid their hand on their mouth;

the voice of the nobles was hushed, and their tongue cleaved to the roof of their mouth.

For when the ear heard me, then it blessed me, and when the eye saw me, it gave witness unto me; because I delivered the poor that cried, the fatherless also, that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a father to the needy; and the cause of him that I knew not I searched out. And I broke the jaws of the unrighteous, and plucked the prey out of his teeth. Unto me men gave ear, and waited, and kept silence for my counsel. After my words they spoke not again; and my speech dropped upon them. And they waited for me as for the rain; and they opened their mouth wide as for the latter rain. And now I am become their song, yea, I am a byword unto them.

—Job, Chapters 29, 30 (9).

## GOD ANSWERS JOB OUT OF THE WHIRLWIND

THEN the LORD answered Job out of the whirlwind, and said: Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and declare thou unto Me.

Where wast thou when I laid the foundations of the earth? Declare, if thou hast the understanding. Who determined the measures thereof, if thou knowest? Or who stretched the line upon it? Whereupon were the foundations thereof fastened? Or who laid the corner-stone thereof, when the morning stars sang together, and all the sons of God shouted for joy?

Or who shut up the sea with doors, when it broke forth, and issued out of the womb; when I made the cloud the garment thereof, and thick darkness a swaddling-band for it, and prescribed for it My decree, and set bars and doors, and said: "Thus far shalt thou come, but no further; and here shall thy proud waves be stayed"?

Hast thou entered into the springs of the sea? Or hast thou walked in the recesses of the deep? Have the gates of death been revealed unto thee? Or hast thou seen the gates of the shadow of death? Hast thou surveyed unto the breadths of the earth? Declare, if thou knowest it all.

Where is the way to the dwelling of light, and as for darkness, where is the place thereof; that thou shouldst take it to the bound thereof, and that thou shouldst know the paths to the house thereof? Thou knowest it, for thou wast then born, and the number of thy days is great!

By what way is the light parted, or the east wind scattered upon the earth? Who hath cleft a channel for the waterflood, or a way for the lightning of the thunder; to cause it to rain on a land where no man is, on the wilderness, wherein there is no man; to satisfy the desolate and waste ground, and to cause the bud of the tender herb to spring forth? Hath the rain a father? Or who hath begotten the drops of dew? Out of whose womb came the ice? And the hoar-frost of heaven, who hath given birth to it? The waters are congealed like stone, and the face of the deep is frozen.

Canst thou bind the chains of the Pleiades, or loose the bands of Orion? Canst thou lead forth the Mazzaroth

in their season? Or canst thou guide the Bear with her sons? Knowest thou the ordinances of the heavens? Canst thou establish the dominion thereof in the earth? Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? Canst thou send forth lightnings, that they may go, and say unto thee: "Here we are"?

Who hath put wisdom in the inward parts? Or who hath given understanding to the mind? Who can number the clouds by wisdom? Or who can pour out the bottles of heaven, when the dust runneth into a mass, and the clods cleave fast together?

The wing of the ostrich beateth joyously; but are her pinions and feathers the kindly stork's? For she leaveth her eggs on the earth, and warmeth them in the dust, and forgetteth that the foot may crush them, or that the wild beast may trample them. She is hardened against her young ones, as if they were not hers; though her labour be in vain, she is without fear; because God hath deprived her of wisdom, neither hath He imparted to her understanding. When the time cometh, she raiseth her wings on high, and scorneth the horse and his rider.

Hast thou given the horse his strength? Hast thou clothed his neck with fierceness? Hast thou made him to leap as a locust? The glory of his snorting is terrible. He paweth in the valley, and rejoiceth in his strength; he goeth out to meet the clash of arms. He mocketh at fear, and is not affrighted; neither turneth he back from the sword. The quiver rattleth upon him, the glittering spear and the javelin. He swalloweth the ground with storm and rage; neither believeth he that

it is the voice of the horn. As oft as he heareth the horn he saith: "Ha, ha!" And he smelleth the battle afar off, the thunder of the captains, and the shouting.

Doth the hawk soar by thy wisdom, and stretch her wings toward the south? Doth the vulture mount up at thy command, and make her nest on high? She dwelleth and abideth on the rock, upon the crag of the rock, and the stronghold. From thence she spieth out the prey; her eyes behold it afar off. Her young ones also suck up blood; and where the slain are, there is she.

Then Job answered the LORD, and said: Behold, I am of small account; what shall I answer Thee? I lay my hand upon my mouth. Once have I spoken, but I will not answer again; yea, twice, but I will proceed no further.

Then the LORD answered Job out of the whirlwind, and said: Gird up thy loins now like a man; I will demand of thee, and declare thou unto Me. Wilt thou even make void My judgment? Wilt thou condemn Me, that thou mayest be justified?

Then Job answered the LORD, and said: I know that Thou canst do every thing, and that no purpose can be withholden from Thee. Who is this that hideth counsel without knowledge? Therefore have I uttered that which I understood not, things too wonderful for me, which I knew not.

Hear, I beseech Thee, and I will speak; I will demand of Thee, and declare Thou unto me. I had heard of Thee by the hearing of the ear; but now mine eye seeth Thee; wherefore I abhor my words, and repent, seeing I am dust and ashes.

—Job, Chapters 38, 39, 40, 42 (1-6).

## GOD REWARDS AND RESTORES JOB

AND it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite: "My wrath is kindled against thee, and against thy two friends; for ye have not spoken of Me the thing that is right, as My servant Job hath."

And the LORD changed the fortune of Job, when he prayed for his friends; and the LORD gave Job twice as much as he had before. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house; and they bemoaned him, and comforted him concerning all the evil that the LORD had brought upon him.

So the LORD blessed the latter end of Job more than his beginning; and he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. He had also seven sons and three daughters. And in all the land were no women found so fair as the daughters of Job; and their father gave them inheritance among their brethren. And after this Job lived a hundred and forty years, and saw his sons, and his sons' sons, even four generations. So Job died, being old and full of days.

—Job, Chapter 42 (7-17).

# RUTH רות

## NAOMI AND RUTH

AND it came to pass in the days when the judges judged, that there was a famine in the land. And a certain man of Beth-lehem in Judah went to sojourn in the field of Moab, he, and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrahtites of Beth-lehem in Judah. And they came into the field of Moab, and continued there. And Elimelech Naomi's husband died; and she was left, and her two sons. And they took them wives of the women of Moab: the name of the one was Orpah, and the name of the other Ruth; and they dwelt there about ten years. And Mahlon and Chilion died both of them; and the woman was left of her two children and of her husband.

Then she arose with her daughters-in-law, that she might return from the field of Moab; for she had heard in the field of Moab how that the LORD had remembered His people in giving them bread. And she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah. And Naomi said unto her two daughters-in-law: "Go, return each of you to her mother's house; the LORD deal kindly with you, as ye have dealt with the dead, and with me. The LORD grant you that ye may find rest, each of you in the house of her husband." Then she kissed them; and they lifted up their voice, and wept. And they said unto her: "Nay, but we will return with thee unto thy people."



And Naomi said: "Turn back, my daughters; why will ye go with me? have I yet sons, that they may be your husbands? Turn back, my daughters, go your way. If I should say: I have hope, and shall bear sons; would ye shut yourselves off for them and have no husbands? nay, my daughters; for it grieveth me much for your sakes, for the hand of the LORD is gone forth against me." And they lifted up their voice, and wept again; and Orpah kissed her mother-in-law; but Ruth cleaved unto her. And she said: "Behold, thy sister-in-law is gone back unto her people, and unto her god; return thou after thy sister-in-law." And Ruth said: "Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried; the LORD do so to me, and more also, if aught but death part thee and me." And when she saw that she was stedfastly minded to go with her, she left off speaking unto her.

So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was astir concerning them, and the women said: "Is this Naomi?" And she said unto them: "Call me not Naomi (Pleasant), call me Marah (Bitter); for the Almighty hath dealt very bitterly with me. I went out full, and the LORD hath brought me back home empty; why call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?" So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the field of Moab—and they came to Beth-lehem in the beginning of the barley harvest.

—Ruth, Chapter 1.

## RUTH IN THE FIELD OF BOAZ

AND Naomi had a kinsman of her husband's, a mighty man of valour, of the family of Elimelech, and his name was Boaz. And Ruth the Moabitess said unto Naomi: "Let me now go to the field, and glean among the ears of corn after him in whose sight I shall find favour." And she said unto her: "Go, my daughter." And she went, and came and gleaned in the field after the reapers; and her hap was to light on the portion of the field belonging unto Boaz, who was of the family of Elimelech.

And, behold, Boaz came from Beth-lehem, and said unto the reapers: "The LORD be with you." And they answered him: "The LORD bless thee." Then said Boaz unto his servant that was set over the reapers: "Whose damsel is this?" And the servant that was set over the reapers answered and said: "It is a Moabitish damsel that came back with Naomi out of the field of Moab; and she said: Let me glean, I pray you, and gather after the reapers among the sheaves; so she came, and hath continued even from the morning until now, save that she tarried a little in the house."

Then said Boaz unto Ruth: "Hearest thou not, my daughter? Go not to glean in another field, neither pass from hence, but abide here fast by my maidens. Let thine eyes be on the field that they do reap, and go thou after them; have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn."

Then she fell on her face, and bowed down to the ground, and said unto him: "Why have I found favour in thy

sight, that thou shouldst take cognizance of me, seeing I am a foreigner?" And Boaz answered and said unto her: "It hath fully been told me, all that thou hast done unto thy mother-in-law since the death of thy husband; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people that thou knewest not heretofore. The LORD recompense thy work, and be thy reward complete from the LORD, the God of Israel, under whose wings thou art come to take refuge."

Then she said: "Let me find favour in thy sight, my lord; for thou hast comforted me, and thou hast spoken to the heart of thy handmaid, though I be not as one of thy handmaidens." And Boaz said unto her at meal-time: "Come hither, and eat of the bread, and dip thy morsel in the vinegar." And she sat beside the reapers; and they reached her parched corn, and she did eat and was satisfied, and left thereof. And when she was risen up to glean, Boaz commanded his young men, saying: "Let her glean even among the sheaves, and put her not to shame. And also pull out some for her of purpose from the bundles, and leave it, and let her glean, and rebuke her not."

So she gleaned in the field until even; and she beat out that which she had gleaned, and it was about an ephah of barley. And she took it up, and went into the city; and her mother-in-law saw what she had gleaned; and she brought forth and gave to her that which she had left after she was satisfied. And her mother-in-law said unto her: "Where hast thou gleaned to-day? and where wroughtest thou? blessed be he that did take knowledge of thee." And she told her mother-in-law with whom

she had wrought, and said: "The man's name with whom I wrought to-day is Boaz." And Naomi said unto her daughter-in-law: "Blessed be he of the LORD, who hath not left off His kindness to the living and to the dead."

And Naomi said unto her: "The man is nigh of kin unto us, one of our near kinsmen." And Ruth the Moabite said: "Yea, he said unto me: Thou shalt keep fast by my young men, until they have ended all my harvest." And Naomi said unto Ruth her daughter-in-law: "It is good, my daughter, that thou go out with his maidens, and that thou be not met in any other field." So she kept fast by the maidens of Boaz to glean unto the end of the barley harvest and of the wheat harvest; and she dwelt with her mother-in-law.

—Ruth, Chapter 2.

### RUTH WEDS BOAZ

AND Naomi her mother-in-law said unto her: "My daughter, shall I not seek rest for thee, that it may be well with thee? And now is there not Boaz our kinsman, with whose maidens thou wast? Behold, he winnoweth barley to-night in the threshing-floor. Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the threshing-floor; but make not thyself known unto the man, until he shall have done eating and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do." And she said unto her: "All that thou sayest unto me I will do."

And she went down unto the threshing-floor, and did according to all that her mother-in-law bade her. And

when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn; and she came softly, and uncovered his feet, and laid her down. And it came to pass at midnight, that the man was startled, and turned himself; and, behold, a woman lay at his feet. And he said: "Who art thou?" And she answered: "I am Ruth thy handmaid; spread therefore thy robe over thy handmaid; for thou art a near kinsman."

And he said: "Blessed be thou of the LORD, my daughter; thou hast shown more kindness in the end than at the beginning, inasmuch as thou didst not follow the young men, whether poor or rich. And now, my daughter, fear not; I will do to thee all that thou sayest; for all the men in the gate of my people do know that thou art a woman of worth. And now it is true that I am a near kinsman; howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part; but if he be not willing to do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the LORD liveth."

And when she came to her mother-in-law, she told her all that the man had done to her. And she said: "These six measures of barley gave he me; for he said to me: Go not empty unto thy mother-in-law." Then said she: "Sit still, my daughter, until thou know how the matter will fall; for the man will not rest, until he have finished the thing this day."

Now Boaz went up to the gate, and sat him down there; and, behold, the near kinsman of whom Boaz spoke came by; unto whom he said: "Ho, such a one! turn aside, sit down here." And he turned aside, and sat down. And

he took ten men of the elders of the city, and said: "Sit ye down here." And they sat down. And he said unto the near kinsman: "Naomi, that is come back out of the field of Moab, selleth the parcel of land, which was our brother Elimelech's; and I thought to disclose it unto thee, saying: Buy it before them that sit here, and before the elders of my people. If thou wilt redeem it, redeem it; but if it will not be redeemed, then tell me, that I may know; for there is none to redeem it beside thee; and I am after thee." And he said: "I will redeem it."

Then said Boaz: "What day thou buyest the field of the hand of Naomi—hast thou also bought of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance?" And the near kinsman said: "I cannot redeem it for myself, lest I mar mine own inheritance; take thou my right of redemption on thee; for I cannot redeem it."—Now this was the custom in former time in Israel concerning redeeming and concerning exchanging, to confirm all things: a man drew off his shoe; and gave it to his neighbour; and this was the attestation in Israel.—So the near kinsman said unto Boaz: "Buy it for thyself." And he drew off his shoe. And Boaz said unto the elders, and unto all the people: "Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi.

"Moreover Ruth the Moabitess, the wife of Mahlon, have I acquired to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place; ye are witnesses this day." And all the people that were in the gate, and the elders, said: "We

are witnesses. The LORD make the woman that is come into thy house like Rachel and like Leah, which two did build the house of Israel; and do thou worthily in Ephrath, and be famous in Beth-lehem."

So Boaz took Ruth, and she became his wife, and she bore a son. And the women said unto Naomi: "Blessed be the LORD, who hath not left thee this day without a near kinsman, and let his name be famous in Israel. And he shall be unto thee a restorer of life, and a nourisher of thine old age; for thy daughter-in-law, who loveth thee, who is better to thee than seven sons, hath borne him." And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbours gave it a name, saying: "There is a son born to Naomi"; and they called his name Obed; he is the father of Jesse, the father of David.

—Ruth, Chapters 3, 4.

## ECCLESIASTES קהלת

### THE WORDS OF KOHELETH

THE words of Koheleth, the son of David, king in Jerusalem:

Vanity of vanities, saith Koheleth; vanity of vanities, all is vanity. What profit hath man of all his labour wherein he laboureth under the sun? One generation passeth away, and another generation cometh; and the earth abideth for ever. The sun also ariseth, and the sun goeth down, and hasteth to his place where he ariseth. The wind goeth toward the south, and turneth about unto the north; it turneth about continually in its circuit, and the wind returneth again to its circuits.

All the rivers run into the sea, yet the sea is not full; unto the place whither the rivers go, thither they go again. All things toil to weariness, man cannot utter it; the eye is not satisfied with seeing, nor the ear filled with hearing. That which hath been is that which shall be, and that which hath been done is that which shall be done; and there is nothing new under the sun.

—Ecclesiastes, Chapter 1 (1-9).

### TO EVERY THING THERE IS A SEASON

To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to cast away stones, and a time to gather stones



together; a time to embrace, and a time to refrain from embracing; a time to seek, and a time to lose; a time to keep, and a time to cast away; a time to rend, and a time to sew; a time to keep silence, and a time to speak; a time to love, and a time to hate; a time for war, and a time for peace.

—Ecclesiastes, Chapter 3 (1-8).

### WORDS OF WISDOM

BE not rash with thy mouth, and let not thy heart be hasty to utter a word before God; for God is in heaven, and thou upon earth; therefore let thy words be few. When thou vowest a vow unto God, defer not to pay it, for He hath no pleasure in fools; pay that which thou vowest. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay.

He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase; this also is vanity. When goods increase, they are increased that eat them; and what advantage is there to the owner thereof, saving the beholding of them with his eyes?

Sweet is the sleep of a labouring man, whether he eat little or much; but the satiety of the rich will not suffer him to sleep.

There is a grievous evil which I have seen under the sun, namely, riches kept by the owner thereof to his hurt; and those riches perish by evil adventure; and if he hath begotten a son, there is nothing in his hand. Naked as he was at birth, shall he go back as he came, and shall take nothing for his labour, which he may carry away in his hand.

A good name is better than precious oil; and the day of death than the day of one's birth.

It is better to go to the house of mourning, than to go to the house of feasting; for that is the end of all men, and the living will lay it to his heart.

It is better to hear the rebuke of the wise, than for a man to hear the song of fools.

Better is the end of a thing than the beginning thereof; and the patient in spirit is better than the proud in spirit. Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools.

Say not thou: "How was it that the former days were better than these?" for it is not out of wisdom that thou inquirest concerning this.

Cast thy bread upon the waters, for thou shalt find it after many days. Divide a portion into seven, yea, even into eight; for thou knowest not what evil shall be upon the earth.

He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good.

—Ecclesiastes, From Chapters 5, 7, 11.

## REMEMBER THY CREATOR

REMEMBER then thy Creator in the days of thy youth, before the evil days come, and the years draw nigh, when thou shalt say: "I have no pleasure in them"; before the sun, and the light, and the moon, and the stars, are darkened, and the clouds return after the rain; in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease

because they are few, and those that look out shall be darkened in the windows, and the doors shall be shut in the street, when the sound of the grinding is low; and one shall start up at the voice of a bird, and all the daughters of music shall be brought low; also when they shall be afraid of that which is high, and terrors shall be in the way; and the almond-tree shall blossom, and the grasshopper shall drag itself along, and the caperberry shall fail; because man goeth to his long home, and the mourners go about the streets; before the silver cord is snapped asunder, and the golden bowl is shattered, and the pitcher is broken at the fountain, and the wheel falleth shattered into the pit; and the dust returneth to the earth as it was, and the spirit returneth unto God who gave it.

And besides that Koheleth was wise, he also taught the people knowledge; yea, he pondered, and sought out, and set in order many proverbs. Koheleth sought to find out words of delight, and that which was written uprightly, even words of truth.

The words of the wise are as goads, and as nails well fastened are those that are composed in collections; they are given from one shepherd. And furthermore, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

The end of the matter, all having been heard: fear God, and keep His commandments; for this is the whole man. For God shall bring every work into the judgment concerning every hidden thing, whether it be good or whether it be evil.

The end of the matter, all having been heard: fear God, and keep His commandments; for this is the whole man.

—Ecclesiastes, Chapter 12.

## AHASUERUS DETHRONES QUEEN VASHTI

Now it came to pass in the days of Ahasuerus—who reigned, from India even unto Ethiopia, over a hundred and seven and twenty provinces—that in Shushan the castle, in the third year of his reign, he made a feast unto all his princes and his servants; the army of Persia and Media, the nobles and princes of the provinces, being before him; when he showed the riches of his glorious kingdom and the honour of his excellent majesty, many days, even a hundred and fourscore days.

And when these days were fulfilled, the king made a feast unto all the people that were present in Shushan the castle, both great and small, seven days, in the court of the garden of the king's palace. There were hangings of white, fine cotton, and blue, bordered with cords of fine linen and purple, upon silver rods and pillars of marble; the couches were of gold and silver, upon a pavement of green, and white, and shell, and onyx marble. And they gave them drink in vessels of gold—the vessels being diverse one from another—and royal wine in abundance, according to the bounty of the king. And the drinking was according to the law; none did compel; for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus. On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Bizzetha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven

chamberlains that ministered in the presence of Ahasuerus the king, to bring Vashti the queen before the king with the crown royal, to show the peoples and the princes her beauty; for she was fair to look on. But Vashti refused to come at the king's commandment by the chamberlains; therefore was the king very wroth, and his anger burned in him.

Then the king said to the wise men, the seven princes of Persia and Media, who saw the king's face, and sat first in the kingdom: "What shall we do unto the queen Vashti according to law, forasmuch as she hath not done the bidding of the king Ahasuerus by the chamberlains?"

And Memucan answered before the king and the princes: "Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the peoples, that are in all the provinces of the king Ahasuerus. For this deed of the queen will come abroad unto all women, to make their husbands contemptible in their eyes, when it will be said: The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not. And this day will the princesses of Persia and Media who have heard of the deed of the queen say the like unto all the king's princes. So will there arise enough contempt and wrath.

"If it please the king, let there go forth a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, that Vashti come no more before king Ahasuerus, and that the king give her royal estate unto another that is better than she. And when the king's decree which he shall make shall be published throughout all his kingdom, great though it be, all the wives will give to their hus-

bands honour, both to great and small." And the word pleased the king and the princes; and the king did according to the word of Memucan; for he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and speak according to the language of his people.

—Esther, Chapter 1.

### ESTHER CHOSEN QUEEN

AFTER these things, when the wrath of king Ahasuerus was assuaged, he remembered Vashti, and what she had done, and what was decreed against her. Then said the king's servants that ministered unto him: "Let there be sought for the king young virgins fair to look on; and let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the castle, to the house of the women, unto the custody of Hegai the king's chamberlain, and let the maiden that pleaseth the king be queen instead of Vashti." And the thing pleased the king; and he did so.

There was a certain Jew in Shushan the castle, whose name was Mordecai the son of Jair the son of Shimei the son of Kish, a Benjamite, who had been carried away from Jerusalem with the captives that had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. And he brought up Hadassah, that is, Esther, his uncle's daughter; for she had neither father nor mother, and the maiden was of beautiful form and fair to look on; and when her father and mother were dead, Mordecai took her for his own daughter.

So it came to pass, when many maidens were gathered together unto Shushan the castle, to the custody of Hegai, that Esther was taken into the king's house, to the custody of Hegai, keeper of the women. And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her ointments, with her portions, and the seven maidens, who were meet to be given her out of the king's house; and he advanced her and her maidens to the best place in the house of the women. Esther had not made known her people nor her kindred; for Mordecai had charged her that she should not tell it. And Mordecai walked every day before the court of the women's house, to know how Esther did, and what would become of her.

Now when the turn of every maiden was come to go in to king Ahasuerus, whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

Now when the turn of Esther was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her. So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign. And the king loved Esther above all the women, so that he set the royal crown upon her head, and made her queen instead of Vashti. Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the bounty of the king.

Esther had not yet made known her kindred nor her people, as Mordecai had charged her; for Esther did the

commandment of Mordecai, like as when she was brought up with him.

In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those that kept the door, were wroth, and sought to lay hands on the king Ahasuerus. And the thing became known to Mordecai, who told it unto Esther the queen; and Esther told the king thereof in Mordecai's name. And when inquisition was made of the matter, and it was found to be so, they were both hanged on a tree; and it was written in the book of the chronicles before the king.

—Esther, Chapter 2.

### HAMAN SEEKS TO DESTROY THE JEWS

AFTER these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. And all the king's servants, that were in the king's gate, bowed down, and prostrated themselves before Haman; for the king had so commanded concerning him. But Mordecai bowed not down, nor prostrated himself before him. Then the king's servants, that were in the king's gate, said unto Mordecai: "Why transgressest thou the king's commandment?"

Now it came to pass, when they spoke daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's words would stand; for he had told them that he was a Jew. And when Haman saw that Mordecai bowed not down, nor prostrated himself before him, then was Haman full of wrath. But it seemed



contemptible in his eyes to lay hands on Mordecai alone; for they had made known to him the people of Mordecai; wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai. In the first month, which is the month Nisan, in the twelfth year of king Ahasuerus, they cast pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, which is the month Adar.

And Haman said unto king Ahasuerus: "There is a certain people scattered abroad and dispersed among the peoples in all the provinces of thy kingdom; and their laws are diverse from those of every people; neither keep they the king's laws; therefore it profiteth not the king to suffer them. If it please the king, let it be written that they be destroyed; and I will pay ten thousand talents of silver into the hands of those that have the charge of the king's business, to bring it into the king's treasuries." And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy. And the king said unto Haman: "The silver is given to thee, the people also, to do with them as it seemeth good to thee."

Then were the king's scribes called in the first month, on the thirteenth day thereof, and there was written, according to all that Haman commanded, unto the king's satraps, and to the governors that were over every province, and to the princes of every people; to every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and it was sealed with the king's ring. And letters were sent by posts into all the king's provinces,

to destroy, to slay, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey. The copy of the writing, to be given out for a decree in every province, was to be published unto all the peoples, that they should be ready against that day. The posts went forth in haste by the king's commandment, and the decree was given out in Shushan the castle; and the king and Haman sat down to drink; but the city of Shushan was perplexed.

—Esther, Chapter 3.

### MORDECAI APPEALS TO ESTHER

Now when Mordecai knew all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry; and he came even before the king's gate; for none might enter within the king's gate clothed with sackcloth. And in every province, whithersoever the king's decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

And Esther's maidens and her chamberlains came and told it her; and the queen was exceedingly pained; and she sent raiment to clothe Mordecai, and to take his sackcloth from off him; but he accepted it not. Then called Esther for Hathach, one of the king's chamberlains, whom he had appointed to attend upon her, and charged him to go to Mordecai, to know what this was, and why it was. So Hathach went forth to Mordecai unto the

broad place of the city, which was before the king's gate. And Mordecai told him of all that had happened unto him, and the exact sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. Also he gave him the copy of the writing of the decree that was given out in Shushan to destroy them, to show it unto Esther, and to declare it unto her; and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him, for her people.

And Hathach came and told Esther the words of Mordecai. Then Esther spoke unto Hathach, and gave him a message unto Mordecai: "All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law for him, that he be put to death, except such to whom the king shall hold out the golden sceptre, that he may live; but I have not been called to come in unto the king these thirty days." And they told to Mordecai Esther's words.

Then Mordecai bade them return answer unto Esther: "Think not within thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then will relief and deliverance arise to the Jews from another place, but thou and thy father's house will perish; and who knoweth whether thou art not come to royal estate for such a time as this?" Then Esther bade them return answer unto Mordecai: "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day; I also and my maidens

will fast in like manner; and so will I go in unto the king, which is not according to the law; and if I perish, I perish." So Mordecai went his way, and did according to all that Esther had commanded him.

—Esther, Chapter 4.

## ESTHER APPROACHES THE KING

Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house; and the king sat upon his royal throne in the royal house, over against the entrance of the house. And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre. Then said the king unto her: "What wilt thou, queen Esther? for whatever thy request, even to the half of the kingdom, it shall be given thee." And Esther said: "If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him." Then the king said: "Cause Haman to make haste, that it may be done as Esther hath said." So the king and Haman came to the banquet that Esther had prepared.

And the king said unto Esther at the banquet of wine: "Whatever thy petition, it shall be granted thee; and whatever thy request, even to the half of the kingdom, it shall be performed." Then answered Esther, and said: "My petition and my request is—if I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request—let the king

and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said."

Then went Haman forth that day joyful and glad of heart; but when Haman saw Mordecai in the king's gate, that he stood not up nor moved for him, Haman was filled with wrath against Mordecai. Nevertheless Haman refrained himself, and went home; and he sent and fetched his friends and Zeresh his wife. And Haman recounted unto them the glory of his riches, and the multitude of his children, and everything as to how the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said moreover: "Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow also am I invited by her together with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate." Then said Zeresh his wife and all his friends unto him: "Let a gallows be made of fifty cubits high, and in the morning speak thou unto the king that Mordecai may be hanged thereon; then go thou in merrily with the king unto the banquet." And the thing pleased Haman; and he caused the gallows to be made.

—Esther, Chapter 5.

### MORDECAI HONORED BY THE KING

ON that night could not the king sleep; and he commanded to bring the book of records of the chronicles, and they were read before the king. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, of those that kept the

door, who had sought to lay hands on the king Ahasuerus. And the king said: "What honour and dignity hath been done to Mordecai for this?" Then said the king's servants that ministered unto him: "There is nothing done for him." And the king said: "Who is in the court?"—Now Haman was come into the outer court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.—And the king's servants said unto him: "Behold, Haman standeth in the court." And the king said: "Let him come in."

So Haman came in. And the king said unto him: "What shall be done unto the man whom the king delighteth to honour?"—Now Haman said in his heart: "Whom would the king delight to honour besides myself?"—And Haman said unto the king: "For the man whom the king delighteth to honour, let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set; and let the apparel and the horse be delivered to the hand of one of the king's most noble princes, that they may array the man therewith whom the king delighteth to honour, and cause him to ride on horseback through the street of the city, and proclaim before him: Thus shall it be done to the man whom the king delighteth to honour."

Then the king said to Haman: "Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate; let nothing fail of all that thou hast spoken." Then took Haman the apparel and the horse, and arrayed Mordecai, and caused him to ride through the street of the city, and proclaimed before him: "Thus shall it be done unto the man whom the king delighteth to honour."

And Mordecai returned to the king's gate. But Haman hastened to his house, mourning and having his head covered. And Haman recounted unto Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him: "If Mordecai, before whom thou hast begun to fall, be of the seed of the Jews, thou shalt not prevail against him, but shalt surely fall before him." While they were yet talking with him, came the king's chamberlains, and hastened to bring Haman unto the banquet that Esther had prepared.

—Esther, Chapter 6.

### ESTHER PLEADS FOR HER PEOPLE

So the king and Haman came to banquet with Esther the queen. And the king said again unto Esther on the second day at the banquet of wine: "Whatever thy petition, queen Esther, it shall be granted thee; and whatever thy request, even to the half of the kingdom, it shall be performed." Then Esther the queen answered and said: "If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request; for we are sold, I and my people, to be destroyed, to be slain, and to perish."

Then spoke the king Ahasuerus and said unto Esther the queen: "Who is he, and where is he, that durst presume in his heart to do so?" And Esther said: "An adversary and an enemy, even this wicked Haman." Then Haman was terrified before the king and the queen. And the king arose in his wrath from the banquet of wine and went into the palace garden; but Haman remained to make request for his life to Esther the queen;

for he saw that there was evil determined against him by the king.

Then said Harbonah, one of the chamberlains that were before the king: "Behold also, the gallows fifty cubits high, which Haman hath made for Mordecai, who spoke good for the king, standeth in the house of Haman." And the king said: "Hang him thereon." So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath assuaged.

—Esther, Chapter 7.

### THE KING GRANTS ESTHER'S REQUEST

ON that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her. And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

And Esther spoke yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews. Then the king held out to Esther the golden sceptre. So Esther arose, and stood before the king. And she said: "If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews that are in all the king's provinces; for how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?"



Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew: "Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. Write ye also concerning the Jews, as it liketh you, in the king's name, and seal it with the king's ring; for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse."

Then were the king's scribes called at that time, in the third month, which is the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded concerning the Jews, even to the satraps, and the governors and princes of the provinces which are from India unto Ethiopia, a hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language. And they wrote in the name of king Ahasuerus, and sealed it with the king's ring, and sent letters by posts on horseback, riding on swift steeds that were used in the king's service, bred of the stud; that the king had granted the Jews that were in every city to gather themselves together, and to stand for their life, and to slay all the forces of the people and province that would assault them, upon one day, namely, upon the thirteenth day of the twelfth month, which is the month Adar.

The copy of the writing, to be given out for a decree in every province, was to be published unto all the peoples, and that the Jews should be ready against that day to avenge themselves on their enemies. So the posts that rode upon swift steeds that were used in the king's

service went out, being hastened and pressed on by the king's commandment; and the decree was given out in Shushan the castle.

And Mordecai went forth from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a robe of fine linen and purple; and the city of Shushan shouted and was glad. The Jews had light and gladness, and joy and honour. And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had gladness and joy, a feast and a good day.

—Esther, Chapter 8.

### THE JEWS DEFEND THEMSELVES

Now in the twelfth month, which is the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have rule over them, the Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt; and no man could withstand them; for the fear of them was fallen upon all the peoples.

And all the princes of the provinces, and the satraps, and the governors, and they that did the king's business, helped the Jews; because the fear of Mordecai was fallen upon them. For Mordecai was great in the king's house, and his fame went forth throughout all the provinces; for the man Mordecai waxed greater and greater.

And the other Jews that were in the king's provinces gathered themselves together, and stood for their lives,

and had rest from their enemies. Therefore do the Jews make the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.

—Esther, Chapter 9 (1-4; 16-19).

## THE FEAST OF PURIM

AND Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far, to enjoin them that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly, the days wherein the Jews had rest from their enemies, and the month which was turned unto them from sorrow to gladness, and from mourning into a good day; that they should make them days of feasting and gladness, and of sending portions one to another, and gifts to the poor.

And the Jews took upon them to do as they had begun, and as Mordecai had written unto them; because Haman the son of Hammedatha the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast pur, that is, the lot, to discomfit them, and to destroy them; but when Esther came before the king, he commanded by letters that his wicked device, which he had devised against the Jews, should return upon his own head; and that he and his sons should be hanged on the gallows. Wherefore they called these days Purim, after the name of pur.

Therefore because of all the words of this letter, and of that which they had seen concerning this matter, and that which had come unto them, the Jews ordained, and took upon them, and upon their seed, and upon all such

as joined themselves unto them, so as it should not fail, that they would keep these two days according to the writing thereof, and according to the appointed time thereof, every year; and that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea. And all the acts of his power and of his might, and the full account of the greatness of Mordecai, how the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia? For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren; seeking the good of his people and speaking peace to all his seed.

—Esther, Chapters 9 (20–28), 10.

# DANIEL דָּנִיֵּאל

## DANIEL AND HIS THREE FRIENDS

IN the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God; and he carried them into the land of Shinar to the house of his god, and the vessels he brought into the treasure-house of his god. And the king spoke unto Ashpenaz his chief officer, that he should bring in certain of the children of Israel, and of the seed royal, and of the nobles, youths in whom was no blemish, but fair to look on, and skilful in all wisdom, and skilful in knowledge, and discerning in thought, and such as had ability to stand in the king's palace; and that he should teach them the learning and the tongue of the Chaldeans.

And the king appointed for them a daily portion of the king's food, and of the wine which he drank, and that they should be nourished three years; that at the end thereof they might stand before the king. Now among these were, of the children of Judah, Daniel, Hananiah, Mishael, and Azariah. And the chief of the officers gave names unto them: unto Daniel he gave the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

But Daniel purposed in his heart that he would not defile himself with the king's food, nor with the wine which he drank; therefore he requested of the chief of the officers that he might not defile himself. And God granted Daniel mercy and compassion in the sight of

the chief of the officers. And the chief of the officers said unto Daniel: "I fear my lord the king, who hath appointed your food and your drink; for why should he see your faces sad in comparison with the youths that are of your own age? so would ye endanger my head with the king."

Then said Daniel to the steward, whom the chief of the officers had appointed over Daniel, Hananiah, Mishaël, and Azariah: "Try thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's food; and as thou seest, deal with thy servants." So he hearkened unto them in this matter, and tried them ten days. And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's food. So the steward took away their food, and the wine, and gave them pulse.

Now as for these four youths, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams. And at the end of the days which the king had appointed for bringing them in, the chief of the officers brought them in before Nebuchadnezzar. And the king spoke with them; and among them all was found none like Daniel, Hananiah, Mishaël, and Azariah; therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm. And Daniel continued even unto the first year of king Cyrus.

—Daniel, Chapter 1.

## NEBUCHADNEZZAR'S DREAM

AND in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams; and his spirit was troubled, and his sleep broke from him. Then the king commanded to call the magicians, and the enchanters, and the sorcerers, and the Chaldeans, to tell the king his dreams. So they came and stood before the king. And the king said unto them: "I have dreamed a dream, and my spirit is troubled to know the dream." Then spoke the Chaldeans to the king in Aramaic: "O king, live for ever! tell thy servants the dream, and we will declare the interpretation." The king answered and said to the Chaldeans: "If ye make not known unto me the dream and the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye declare the dream and the interpretation thereof, ye shall receive of me gifts and rewards and great honour; only declare unto me the dream and the interpretation thereof."

They answered the second time and said: "Let the king tell his servants the dream, and we will declare the interpretation." The king answered and said: "I know of a truth that ye would gain time, and ye have agreed together to speak before me lying and corrupt words, till the time be changed; only tell me the dream, and I shall know that ye can declare unto me the interpretation thereof." The Chaldeans answered before the king, and said: "There is not a man upon the earth that can declare the king's matter; forasmuch as no great and powerful king hath asked such a thing of any magician, or enchanter, or Chaldean. And it is a hard thing that the king asketh, and there is none other that can declare it

before the king, except the gods, whose dwelling is not with flesh." For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. So the decree went forth, and the wise men were to be slain; and they sought Daniel and his companions to be slain.

—Daniel, Chapter 2 (1–13).

### THE DREAM REVEALED TO DANIEL

THEN Daniel returned answer to Arioch the captain of the king's guard, who was gone forth to slay the wise men of Babylon: "Wherefore is the decree so peremptory from the king?" Then Arioch made the thing known to Daniel. Then Daniel went in, and desired of the king that he would give him time, that he might declare unto the king the interpretation.

Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions; that they might ask mercy of the God of heaven concerning this secret; that Daniel and his companions should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a vision of the night. Then Daniel blessed the God of heaven and said:

"Blessed be the name of God from everlasting even unto everlasting; for wisdom and might are His; and He changeth the times and the seasons; He removeth kings, and setteth up kings; He giveth wisdom unto the wise, and knowledge to them that know understanding; He revealeth the deep and secret things; He knoweth what is in the darkness, and the light dwelleth with Him. I thank Thee, and praise Thee, O Thou God of my fathers, who



hast given me wisdom and might, and hast now made known unto me what we desired of Thee; for Thou hast made known unto us the king's matter."

Therefore Daniel went in unto Arioch, whom the king had appointed to destroy the wise men of Babylon; he went and said thus unto him: "Destroy not the wise men of Babylon; bring me in before the king, and I will declare unto the king the interpretation."

—Daniel, Chapter 2 (14–24).

### DANIEL INTERPRETS THE DREAM

THEN Arioch brought in Daniel before the king in haste, and said thus unto him: "I have found a man of the children of the captivity of Judah, that will make known unto the king the interpretation." The king spoke and said to Daniel, whose name was Belteshazzar: "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?" Daniel answered before the king, and said: "The secret which the king hath asked can neither wise men, enchanters, magicians, nor astrologers, declare unto the king; but there is a God in heaven that revealeth secrets, and He hath made known to the king Nebuchadnezzar what shall be in the end of days. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but to the intent that the interpretation may be made known to the king, and that thou mayest know the thoughts of thy heart.

"Thou, O king, sawest, and behold a great image. This image, which was mighty, and whose brightness was surpassing, stood before thee; and the appearance thereof was terrible. As for that image, its head was of fine gold,

its breast and its arms of silver, its belly and its thighs of brass, its legs of iron, its feet part of iron, and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and broke them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, so that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king.

“Thou, O king, king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; and wheresoever the children of men, the beasts of the field, and the fowls of the heaven dwell, hath He given them into thy hand, and hath made thee to rule over them all; thou art the head of gold. And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth.

“And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and beateth down all things; and as iron that crusheth all these, shall it break in pieces and crush. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the firmness of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so part of the kingdom shall be strong, and part thereof broken. And in the days of those kings shall the God of heaven set up a

kingdom, which shall never be destroyed; nor shall the kingdom be left to another people; it shall break in pieces and consume all these kingdoms, but it shall stand for ever.

"Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure." Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an offering and sweet odours unto him. The king spoke unto Daniel, and said: "Of a truth it is, that your God is the God of gods, and the Lord of kings, and a revealer of secrets, seeing thou hast been able to reveal this secret."

Then the king made Daniel great, and gave him many great gifts, and made him to rule over the whole province of Babylon, and to be chief prefect over all the wise men of Babylon. And Daniel requested of the king, and he appointed Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon; but Daniel was in the gate of the king.

—Daniel, Chapter 2 (25-49).

## THE GOLDEN IMAGE

NEBUCHADNEZZAR the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits; he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the satraps, the prefects, and the governors, the judges, the treasurers, the counsellors, the

sheriffs, and all the rulers of the provinces, to come to the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

And the herald cried aloud: "To you it is commanded, O peoples, nations, and languages, that at what time ye hear the sound of the horn, pipe, harp, trigon, psaltery, bagpipe, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace." Therefore at that time, when all the peoples heard the sound of the horn, pipe, harp, trigon, psaltery, and all kinds of music, all the peoples, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

Wherefore at that time certain Chaldeans came near, and brought accusation against the Jews. They spoke and said to Nebuchadnezzar the king: "O king, live for ever! Thou, O king, hast made a decree, that every man that shall hear the sound of the horn, pipe, harp, trigon, psaltery, and bagpipe, and all kinds of music, shall fall down and worship the golden image; and whoso falleth not down and worshippeth shall be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast appointed over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up."

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then

were these men brought before the king. Nebuchadnezzar spoke and said unto them: "Is it true, O Shadrach, Meshach, and Abed-nego, that ye serve not my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the horn, pipe, harp, trigon, psaltery, and bagpipe, and all kinds of music, ye fall down and worship the image which I have made,—well; but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is the god that shall deliver you out of my hands?" Shadrach, Meshach, and Abed-nego answered and said to the king: "O Nebuchadnezzar, we have no need to answer thee in this matter. If our God whom we serve is able to deliver us, He will deliver us from the burning fiery furnace, and out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

—Daniel, Chapter 3 (1-18).

### THE FIERY FURNACE

THEN was Nebuchadnezzar filled with fury, and the form of his visage was changed, against Shadrach, Meshach, and Abed-nego; he spoke, and commanded that they should heat the furnace seven times more than it was wont to be heated. And he commanded certain mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their cloaks, their tunics, and their robes, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's

commandment was peremptory, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

Then Nebuchadnezzar the king was alarmed, and rose up in haste; he spoke and said unto his ministers: "Did not we cast three men bound into the midst of the fire?" They answered and said unto the king: "True, O king." He answered and said: "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the appearance of the fourth is like a son of the gods."

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace; he spoke and said: "Shadrach, Meshach, and Abed-nego, ye servants of God Most High, come forth, and come hither." Then Shadrach, Meshach, and Abed-nego came forth out of the midst of the fire. And the satraps, the prefects, and the governors, and the king's ministers, being gathered together, saw these men, that the fire had no power upon their bodies, nor was the hair of their head singed, neither were their cloaks changed, nor had the smell of fire passed on them.

Nebuchadnezzar spoke and said: "Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent His angel, and delivered His servants that trusted in Him, and have changed the king's word, and have yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, that every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other

god that is able to deliver after this sort." Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

—Daniel, Chapter 3 (19–30).

### NEBUCHADNEZZAR'S SECOND DREAM

"NEBUCHADNEZZAR the king, unto all the peoples, nations, and languages, that dwell in all the earth; peace be multiplied unto you. It hath seemed good unto me to declare the signs and wonders that God Most High hath wrought toward me. How great are His signs! And how mighty are His wonders! His kingdom is an everlasting kingdom, and His dominion is from generation to generation.

"I, Nebuchadnezzar, was at rest in my house, and flourishing in my palace. I saw a dream which made me afraid. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the enchanters, the Chaldeans, and the astrologers; and I told the dream before them; but they did not make known unto me the interpretation thereof. But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods; and I told the dream before him: O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret causeth thee trouble, tell me the visions of my dream that I have seen, and the interpretation thereof. Thus were the visions of my head upon my bed: I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree

grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. The leaves thereof were fair, and the fruit thereof much, and in it was food for all; the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the branches thereof, and all flesh was fed of it.

"Behold, a watcher and a holy one came down from heaven. He cried aloud, and said thus: Hew down the tree, and cut off its branches, shake off its leaves, and scatter its fruit; let the beasts get away from under it, and the fowls from its branches. Nevertheless leave the stump of its roots in the earth, even in a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth; let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. To the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the lowest of men.

"This dream I king Nebuchadnezzar have seen; and thou, O Belteshazzar, declare the interpretation, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation; but thou art able, for the spirit of the holy gods is in thee."

—Daniel, Chapters 3 (31–33), 4 (1–15).

## DANIEL INTERPRETS THE DREAM

THEN Daniel, whose name was Belteshazzar, was appalled for a while, and his thoughts affrighted him. The king spoke and said: "Belteshazzar, let not the dream, or the interpretation, affright thee." Belteshazzar answered



and said: "My lord, the dream be to them that hate thee, and the interpretation thereof to thine adversaries. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was food for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation; it is thou, O king, that art grown and become strong; for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

"And whereas the king saw a watcher and a holy one coming down from heaven, and saying: Hew down the tree, and destroy it; nevertheless leave the stump of the roots thereof in the earth, even in a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him. This is the interpretation, O king, and it is the decree of the Most High, which is come upon my lord the king, that thou shalt be driven from men, and thy dwelling shall be with the beasts of the field, and thou shalt be made to eat grass as oxen, and shalt be wet with the dew of heaven, and seven times shall pass over thee; till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will.

"And whereas it was commanded to leave the stump of the roots of the tree, thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by almsgiving, and thine iniquities by showing mercy to the poor."

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All this came upon the king Nebuchadnezzar. At the end of twelve months he was walking upon the royal palace of Babylon. The king spoke and said: "Is not this great Babylon, which I have built for a royal dwelling-place, by the might of my power and for the glory of my majesty?" While the word was in the king's mouth, there fell a voice from heaven: "O king Nebuchadnezzar, to thee it is spoken: the kingdom is departed from thee. And thou shalt be driven from men, and thy dwelling shall be with the beasts of the field; thou shalt be made to eat grass as oxen, and seven times shall pass over thee; until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." The same hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hair was grown like eagles' feathers, and his nails like birds' claws.

"And at the end of the days I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured Him that liveth for ever; for His dominion is an everlasting dominion, and His kingdom from generation to generation; and all the inhabitants of the earth are reputed as nothing; and He doeth according to His will in the host of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him: What doest Thou?

"At the same time mine understanding returned unto me; and for the glory of my kingdom, my majesty and my splendour returned unto me; and my ministers and my lords sought unto me; and I was established in my

kingdom, and surpassing greatness was added unto me. Now I, Nebuchadnezzar, praise and extol and honour the King of heaven; for all His works are truth, and His ways justice; and those that walk in pride He is able to abase."

—Daniel, Chapter 4 (16–34).

## THE WRITING ON THE WALL

BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which Nebuchadnezzar his father had taken out of the temple which was in Jerusalem; that the king and his lords, his consorts and his concubines, might drink from them. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his lords, his consorts and his concubines, drank from them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the palm of the hand that wrote.

Then the king's countenance was changed in him, and his thoughts affrighted him; and the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the enchanters, the Chaldeans, and the astrologers. The king spoke and said to the wise men of Babylon: "Whosoever shall read this writing, and declare unto me the interpretation thereof, shall be clothed with purple, and have a chain of gold

about his neck, and shall rule as one of three in the kingdom."

Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation. Then was king Belshazzar greatly affrighted, and his countenance was changed in him, and his lords were perplexed. Now the queen by reason of the words of the king and his lords came into the banquet house; the queen spoke and said: "O king, live for ever! let not thy thoughts affright thee, nor let thy countenance be changed; there is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; and the king Nebuchadnezzar thy father, made him master of the magicians, enchanters, Chaldeans, and astrologers; forasmuch as a surpassing spirit, and knowledge, and understanding, interpreting of dreams, and declaring of riddles, and loosing of knots, were found in the same Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will declare the interpretation."

—Daniel, Chapter 5 (1-12).

### DANIEL INTERPRETS THE WRITING

THEN was Daniel brought in before the king. The king spoke and said unto Daniel: "Art thou Daniel, who is of the children of the captivity of Judah, whom the king my father brought out of Judah? I have heard of thee, that the spirit of the gods is in thee, and that light and understanding and surpassing wisdom is found in thee. And now the wise men, the enchanters, have been brought in before me, that they should read this writing, and

make known unto me the interpretation thereof; but they could not declare the interpretation of the thing. But I have heard of thee, that thou canst give interpretations, and loose knots; now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with purple, and have a chain of gold about thy neck, and shalt rule as one of three in the kingdom."

Then Daniel answered and said before the king: "Let thy gifts be to thyself, and give thy rewards to another; nevertheless I will read the writing unto the king, and make known to him the interpretation. O thou king, God Most High gave Nebuchadnezzar thy father the kingdom, and greatness, and glory, and majesty; and because of the greatness that He gave him, all the peoples, nations, and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive; and whom he would he raised up, and whom he would he put down.

"But when his heart was lifted up, and his spirit was hardened that he dealt proudly, he was deposed from his kingly throne, and his glory was taken from him; and he was driven from the sons of men, and his heart was made like the beasts, and his dwelling was with the wild asses; he was fed with grass like oxen, and his body was wet with the dew of heaven; until he knew that God Most High ruleth in the kingdom of men, and that He setteth up over it whomsoever He will.

"And thou his son, O Belshazzar, hast not humbled thy heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of His house before thee, and thou

and thy lords, thy consorts and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified; then was the palm of the hand sent from before Him, and this writing was inscribed. And this is the writing that was inscribed: MENE MENE, TEKEL UPHARSIN. This is the interpretation of the thing: MENE, God hath numbered thy kingdom, and brought it to an end. TEKEL, thou art weighed in the balances, and art found wanting. PERES, thy kingdom is divided, and given to the Medes and Persians."

Then commanded Belshazzar, and they clothed Daniel with purple, and put a chain of gold about his neck, and made proclamation concerning him, that he should rule as one of three in the kingdom. In that night Belshazzar the Chaldean king was slain.

—Daniel, Chapter 5 (13–30).

## DANIEL IN THE DEN OF LIONS

AND Darius the Mede received the kingdom, being about threescore and two years old. It pleased Darius to set over the kingdom a hundred and twenty satraps, who should be throughout the whole kingdom; and over them three presidents, of whom Daniel was one; that these satraps might give account unto them, and that the king should have no damage. Then this Daniel distinguished himself above the presidents and the satraps, because a surpassing spirit was in him; and the king thought to set him over the whole realm.

Then the presidents and the satraps sought to find

occasion against Daniel as touching the kingdom; but they could find no occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men: "We shall not find any occasion against this Daniel, except we find it against him in the matter of the law of his God." Then these presidents and satraps came tumultuously to the king, and said thus unto him: "King Darius, live for ever! All the presidents of the kingdom, the prefects and the satraps, the ministers and the governors, have consulted together and counsel that the king should establish a statute, and make a strong interdict, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the interdict, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not." Wherefore king Darius signed the writing and the interdict.

And when Daniel knew that the writing was signed, he went into his house—now his windows were open in his upper chamber toward Jerusalem—and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men came tumultuously, and found Daniel making petition and supplication before his God. Then they came near, and spoke before the king concerning the king's interdict: "Hast thou not signed an interdict, that every man that shall make petition unto any god or man within thirty days, save unto thee, O king, shall be cast into the den of lions?" The king answered and said: "The thing is true, according to the law of the Medes and Persians, which altereth not."

Then answered they and said before the king: "That Daniel, who is of the children of the captivity of Judah, regardeth not thee, O king, nor the interdict that thou hast signed, but maketh his petition three times a day." Then the king, when he heard these words, was sore displeased, and set his heart on Daniel to deliver him; and he laboured till the going down of the sun to rescue him. Then these men came tumultuously unto the king, and said unto the king: "Know, O king, that it is a law of the Medes and Persians, that no interdict nor statute which the king establisheth may be changed." Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spoke and said unto Daniel: "Thy God whom thou servest continually, He will deliver thee." And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that nothing might be changed concerning Daniel.

Then the king went to his palace, and passed the night fasting; neither were diversions brought before him; and his sleep fled from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came near unto the den to Daniel, he cried with a pained voice; the king spoke and said to Daniel: "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?"

Then said Daniel unto the king: "O king, live for ever! My God hath sent His angel, and hath shut the lions' mouths, and they have not hurt me; forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt." Then was the king exceeding



glad, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God. And the king commanded, and they brought those men that had accused Daniel, and they cast them into the den of lions.

Then king Darius wrote unto all the peoples, nations, and languages, that dwell in all the earth: "Peace be multiplied unto you. I make a decree, that in all the dominion of my kingdom men tremble and fear before the God of Daniel; for He is the living God, and stedfast for ever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end; He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth; who hath delivered Daniel from the power of the lions."

So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

—Daniel, Chapter 6.

## THE RETURN UNDER CYRUS

Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying: "Thus saith Cyrus king of Persia: All the kingdoms of the earth hath the LORD, the God of heaven, given me; and He hath charged me to build Him a house in Jerusalem, which is in Judah. Whosoever there is among you of all His people—his God be with him—let him go up to Jerusalem, which is in Judah, and build the house of the LORD, the God of Israel, He is the God who is in Jerusalem. And whosoever is left, in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the free-will-offering for the house of God which is in Jerusalem."

Then rose up the heads of fathers' houses of Judah and Benjamin, and the priests, and the Levites, even all whose spirit God had stirred to go up to build the house of the LORD which is in Jerusalem. And all they that were round about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered. Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; even those did Cyrus king of Persia bring forth by

the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. And this is the number of them: thirty basins of gold, a thousand basins of silver, nine and twenty knives; thirty bowls of gold, silver bowls of a second sort four hundred and ten, and other vessels a thousand. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up, when they of the captivity were brought up from Babylon unto Jerusalem.

The whole congregation together was forty and two thousand three hundred and threescore, beside their men-servants and their maid-servants, of whom there were seven thousand three hundred thirty and seven; and they had two hundred singing men and singing women. Their horses were seven hundred thirty and six; their mules, two hundred forty and five; their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty.

And some of the heads of fathers' houses, when they came to the house of the LORD which is in Jerusalem, offered willingly for the house of God to set it up in its place; they gave after their ability into the treasury of the work threescore and one thousand darics of gold, and five thousand pounds of silver, and one hundred priests' tunics.

So the priests, and the Levites, and some of the people, and the singers, and the porters, dwelt in their cities, and all Israel in their cities.

—Ezra, Chapters 1, 2 (64–70).

## THE REBUILDING OF THE TEMPLE

AND when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem. Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as it is written in the Law of Moses the man of God. And they set the altar upon its bases; for fear was upon them because of the people of the countries, and they offered burnt-offerings thereon unto the LORD, even burnt-offerings morning and evening.

And they kept the feast of tabernacles, as it is written, and offered the daily burnt-offerings by number, according to the ordinance, as the duty of every day required; and afterward the continual burnt-offering, and the offerings of the new moons, and of all the appointed seasons of the LORD that were hallowed, and of every one that willingly offered a freewill-offering unto the LORD. From the first day of the seventh month began they to offer burnt-offerings unto the LORD; but the foundation of the temple of the LORD was not yet laid. They gave money also unto the hewers, and to the carpenters; and food, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the sea, unto Joppa, according to the grant that they had of Cyrus king of Persia.

Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the rest of their brethren the priests and the Levites, and all they that were come out of the captivity unto

Jerusalem; and appointed the Levites, from twenty years old and upward, to have the oversight of the work of the house of the LORD.

And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, according to the direction of David king of Israel. And they sang one to another in praising and giving thanks unto the LORD: "for He is good, for His mercy endureth for ever toward Israel." And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid. But many of the priests and Levites and heads of fathers' houses, the old men that had seen the first house standing on its foundation, wept with a loud voice, when this house was before their eyes; and many shouted aloud for joy; so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard afar off.

—Ezra, Chapter 3.

### THE REBUILDING HINDERED

Now when the adversaries of Judah and Benjamin heard that the children of the captivity were building a temple unto the LORD, the God of Israel; then they drew near to Zerubbabel, and to the heads of fathers' houses, and said unto them: "Let us build with you; for we seek your God, as ye do; and we do sacrifice unto Him since the days of Esarhaddon king of Assyria, who brought us up hither." But Zerubbabel, and Jeshua, and the rest of the heads of fathers' houses of Israel, said unto

them: "Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the LORD, the God of Israel, as king Cyrus the king of Persia hath commanded us."

Then the people of the land weakened the hands of the people of Judah, and harried them while they were building, and hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia. And in the reign of Ahasuerus, in the beginning of his reign, wrote they an accusation against the inhabitants of Judah and Jerusalem.

And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of his companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Aramaic character, and set forth in the Aramaic tongue. "And now be it known unto the king, that the Jews that came up from thee are come to us unto Jerusalem; they are building the rebellious and the bad city, and have finished the walls, and are digging out the foundations. Be it known now unto the king, that, if this city be builded, and the walls finished, they will not pay tribute, impost, or toll, and so thou wilt endamage the revenue of the kings.

"Now because we eat the salt of the palace, and it is not meet for us to see the king's dishonour, therefore have we sent and announced to the king, that search may be made in the book of the records of thy fathers; so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time; for which cause was this city laid

waste. We announce to the king that, if this city be builded, and the walls finished, by this means thou shalt have no portion beyond the River."

Then sent the king an answer unto Rehum the commander, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest beyond the River: "Peace, and now the letter which ye sent unto us hath been plainly read before me. And I decreed, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein. There have been mighty kings also over Jerusalem, who have ruled over all the country beyond the River; and tribute, impost, and toll, was paid unto them. Make ye now a decree to cause these men to cease, and that this city be not builded, until a decree shall be made by me. And take heed that ye be not slack herein; why should damage grow to the hurt of the kings?"

Then when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went in haste to Jerusalem unto the Jews, and made them to cease by force and power. Then ceased the work of the house of God which is at Jerusalem; and it ceased unto the second year of the reign of Darius king of Persia.

—Ezra, Chapter 4.

## THE REBUILDING RESUMED

Now the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem; in the name of the God of Israel prophesied they unto them. Then rose up Zerubbabel

the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem; and with them were the prophets of God, helping them. At the same time came to them Tattenai, the governor beyond the River, and Shethar-bozenai, and their companions, and said thus unto them: "Who gave you a decree to build this house, and to finish this structure?" But the eye of their God was upon the elders of the Jews, and they did not make them cease, till the matter should come to Darius, and then answer should be returned by letter concerning it.

The letter that Tattenai, the governor beyond the River, and Shethar-bozenai, and his companions who were beyond the River, sent unto Darius the king was written thus: "Unto Darius the king, all peace. Be it known unto the king, that we went into the province of Judah, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth on with diligence and prospereth in their hands. Then asked we those elders, and said unto them thus: Who gave you a decree to build this house, and to finish this wall? We asked them their names also, to announce to thee, that we might write the names of the men that were at the head of them.

"And thus they returned us answer, saying: We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and finished. But because that our fathers had provoked the God of heaven, He gave them into the hand of Nebuchadnezzar king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon. But in the first



year of Cyrus king of Babylon, Cyrus the king made a decree to build this house of God. And the gold and silver vessels also of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto one whose name was Sheshbazzar, whom he had made governor; and he said unto him: Take these vessels, go, put them in the temple that is in Jerusalem, and let the house of God be builded in its place.

"Then came the same Sheshbazzar, and laid the foundations of the house of God which is in Jerusalem; and since that time even until now hath it been in building, and yet it is not completed. Now therefore, if it seem good to the king, let search be made in the king's treasure-house there, which is at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter."

—Ezra, Chapter 5.

## THE LETTER TO TATTENAI, THE GOVERNOR

THEN Darius the king made a decree, and search was made in the house of the archives, where the treasures were laid up, in Babylon. And there was found at Ahmetha, in the palace that is in the province of Media, a scroll, and therein was thus written: "A record. In the first year of Cyrus the king, Cyrus the king made a decree: Concerning the house of God at Jerusalem, let the house be builded, the place where they offer sacrifices, and let the foundations thereof be strongly laid; and let the expenses be given out of the king's house; and also let

the gold and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought back unto the temple which is at Jerusalem, every one to its place, and thou shalt put them in the house of God.

“Now therefore, Tattenai, governor beyond the River, Shethar-bozenai, and your companions who are beyond the River, be ye far from thence; let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in its place. Moreover I make a decree concerning what ye shall do to these elders of the Jews for the building of this house of God; that of the king's goods, even of the tribute beyond the River, expenses be given with all diligence unto these men, that they be not hindered. And that which they have need of, for burnt-offerings to the God of heaven, according to the word of the priests that are at Jerusalem, let it be given them day by day without fail; that they may offer sacrifices unto the God of heaven, and pray for the life of the king, and of his sons.

“Also I have made a decree, that whosoever shall alter this word, let a beam be pulled out from his house, and let him be lifted up and fastened thereon; and let his house be made a dunghill for this; and may the God that hath caused His name to dwell there overthrow all kings and peoples, that shall put forth their hand to alter the same, to destroy this house of God which is at Jerusalem. I, Darius, have made a decree; let it be done with all diligence.”

Then Tattenai, the governor beyond the River, Shethar-bozenai, and their companions, because that Darius

the king had thus sent, acted with all diligence. And the elders of the Jews builded and prospered, through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded and finished it, according to the commandment of the God of Israel, and according to the decree of Cyrus, and Darius, and Artaxerxes, king of Persia. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king. And the children of Israel, the priests and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy.

And the children of the captivity kept the passover upon the fourteenth day of the first month. And the children of Israel, that were come back out of the captivity, and all such as had separated themselves unto them from the nations of the land, to seek the LORD, the God of Israel, did eat, and kept the feast of unleavened bread seven days with joy; for the LORD had made them joyful, and had turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

—Ezra, Chapter 6.

### THE DECREE OF ARTAXERXES

Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah, the son of Shallum, the son of Zadok, the son of Ahitub, the son of Amariah, the son of Azariah, the son of Meraioth, the son of Zerahiah, the son of Uzzi, the son of Bukki, the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest—

this Ezra went up from Babylon; and he was a ready scribe in the Law of Moses, which the LORD, the God of Israel, had given; and the king granted him all his request, according to the hand of the LORD his God upon him.

And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, unto Jerusalem, in the seventh year of Artaxerxes the king. And he came to Jerusalem in the fifth month, which was in the seventh year of the king. For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him. For Ezra had set his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and ordinances.

Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, of the words of the commandments of the LORD, and of His statutes to Israel:

“Artaxerxes, king of kings, unto Ezra the priest, the scribe of the Law of the God of heaven; and so forth. And now I make a decree, that all they of the people of Israel, and their priests and the Levites, in my realm, that are minded of their own free will to go with thee to Jerusalem, go. Forasmuch as thou art sent of the king and his seven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy God which is in thy hand; and to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem, and all the silver and gold that thou shalt find in all the province

of Babylon, with the freewill-offering of the people, and of the priests, for the house of their God which is in Jerusalem; therefore thou shalt with all diligence buy with this money bullocks, rams, lambs, with their meal-offerings and their drink-offerings, and shalt offer them upon the altar of the house of your God which is in Jerusalem.

"And whatsoever shall seem good to thee and to thy brethren to do with the rest of the silver and the gold, that do ye after the will of your God. And the vessels that are given thee for the service of the house of thy God, deliver thou before the God of Jerusalem. And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure-house. And I, even I Artaxerxes the king, do make a decree to all the treasurers that are beyond the River, that whatsoever Ezra the priest, the scribe of the Law of the God of heaven, shall require of you, it be done with all diligence; for why should there be wrath against the realm of the king and his sons?

"Also we announce to you, that touching any of the priests and Levites, the singers, porters, or servants of this house of God, it shall not be lawful to impose tribute, impost, or toll, upon them. And thou, Ezra, after the wisdom of thy God that is in thy hand, appoint magistrates and judges, who may judge all the people that are beyond the River, all such as know the laws of thy God; and teach ye him that knoweth them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed upon him with all diligence, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment."

Blessed be the LORD, the God of our fathers, who hath put such a thing as this in the king's heart, to beautify the house of the LORD which is in Jerusalem; and hath extended mercy unto me before the king, and his counselors, and before all the king's mighty princes. And I was strengthened according to the hand of the LORD my God upon me, and I gathered together out of Israel chief men to go up with me.

—Ezra, Chapter 7.

### EZRA GOES UP FROM BABYLON

AND I gathered them together to the river that runneth to Ahava; and there we encamped three days. Then I proclaimed a fast there, at the river Ahava, that we might humble ourselves before our God, to seek of Him a straight way, for us, and for our little ones, and for all our substance. For I was ashamed to ask of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king, saying: "The hand of our God is upon all them that seek Him, for good; but His power and His wrath is against all them that forsake Him." So we fasted and besought our God for this; and He was entreated of us.

Then I separated twelve of the chiefs of the priests, besides Sherebiah, Hashabiah, the Levites, and ten of their brethren with them, and weighed unto them the silver, and the gold, and the vessels, even the offering for the house of our God, which the king, and his counselors, and his princes, and all Israel there present, had offered; I even weighed into their hand six hundred and fifty talents of silver, and silver vessels a hundred talents;

of gold a hundred talents; and twenty bowls of gold, of a thousand darics; and two vessels of fine bright brass, precious as gold. And I said unto them: "Ye are holy unto the LORD, and the vessels are holy; and the silver and the gold are a freewill-offering unto the LORD, the God of your fathers. Watch ye, and keep them, until ye weigh them before the chiefs of the priests and the Levites, and the princes of the fathers' houses of Israel, at Jerusalem, in the chambers of the house of the LORD." So the priests and the Levites received the weight of the silver and the gold, and the vessels, to bring them to Jerusalem unto the house of our God.

Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem; and the hand of our God was upon us, and He delivered us from the hand of the enemy and lier-in-wait by the way. And we came to Jerusalem, and abode there three days. And on the fourth day was the silver and the gold and the vessels weighed in the house of our God into the hand of Meremoth the son of Uriah the priest; and with him was Eleazar the son of Phinehas; and with them was Jozabad the son of Jeshua, and Noadiah the son of Binui, the Levites; the whole by number and by weight; and all the weight was written at that time.

The children of the captivity, that were come out of exile, offered burnt-offerings unto the God of Israel; and they delivered the king's commissions unto the king's satraps, and to the governors beyond the River; and they furthered the people and the house of God.

—Ezra, Chapter 8 (15-36).

## EZRA IN JERUSALEM

Now when these things were done, the princes drew near unto me, saying: "The people of Israel, and the priests and the Levites, have not separated themselves from the peoples of the lands, but have done according to their abominations. For they have taken of their daughters for themselves and for their sons; yea, the hand of the princes and rulers hath been first in this faithlessness." And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down appalled. Then were assembled unto me every one that trembled at the words of the God of Israel, because of the faithlessness of them of the captivity; and I sat appalled until the evening offering.

And at the evening offering I arose up from my fasting, even with my garment and my mantle rent; and I fell upon my knees, and spread out my hands unto the LORD my God; and I said: "O my God, I am ashamed and blush to lift up my face to Thee, my God; for our iniquities are increased over our head, and our guiltiness is grown up unto the heavens. Since the days of our fathers we have been exceeding guilty unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to spoiling, and to confusion of face, as it is this day.

"And now for a little moment grace hath been shown from the LORD our God, to leave us a remnant to escape, and to give us a nail in His holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. For we are bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto



us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the ruins thereof, and to give us a fence in Judah and in Jerusalem. And now, O our God, what shall we say after this? for we have forsaken Thy commandments, which Thou hast commanded by Thy servants the prophets, saying: The land, unto which ye go to possess it, is an unclean land through the uncleanness of the peoples of the lands, through their abominations, wherewith they have filled it from one end to another. Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever.

“And after all that is come upon us for our evil deeds, and for our great guilt, seeing that Thou our God hast punished us less than our iniquities deserve, and hast given us such a remnant, shall we again break Thy commandments, and make marriages with the peoples that do these abominations? wouldest not Thou be angry with us till Thou hadst consumed us, so that there should be no remnant, nor any to escape? O LORD, the God of Israel, Thou art righteous; for we are left a remnant that is escaped, as it is this day; behold, we are before Thee in our guiltiness; for none can stand before Thee because of this.”

—Ezra, Chapter 9.

### EZRA OPPOSES INTERMARRIAGE

Now while Ezra prayed, and made confession, weeping and casting himself down before the house of God, there was gathered together unto him out of Israel a very great congregation of men and women and children;

for the people wept very sore. And Shecaniah the son of Jehiel answered and said unto Ezra: "We have broken faith with our God, and have married foreign women of the peoples of the land; yet now there is hope for Israel concerning this thing. Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of the LORD, and of those that tremble at the commandment of our God; and let it be done according to the law. Arise; for the matter belongeth unto thee, and we are with thee; be of good courage, and do it."

Then arose Ezra, and made the chiefs of the priests, the Levites, and all Israel, to swear that they would do according to this word. So they swore. Then Ezra rose up from before the house of God, and went into the chamber of Jehohanan the son of Eliashib; and when he came thither, he did eat no bread, nor drink water; for he mourned because of the faithlessness of them of the captivity. And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem; and that whosoever came not within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of the captivity.

Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within the three days; it was the ninth month, on the twentieth day of the month; and all the people sat in the broad place before the house of God, trembling because of this matter, and for the great rain. And Ezra the priest stood up, and said unto them: "Ye have broken faith, and have married

foreign women, to increase the guilt of Israel. Now therefore make confession unto the LORD, the God of your fathers, and do His pleasure; and separate yourselves from the peoples of the land, and from the foreign women."

Then all the congregation answered and said with a loud voice: "As thou hast said, so it is for us to do. But the people are many, and it is a time of much rain, and we are not able to stand outside, neither is this a work of one day or two; for we have greatly transgressed in this matter. Let now our princes of all the congregation stand, and let all them that are in our cities that have married foreign women come at appointed times, and with them the elders of every city, and the judges thereof."

Only Jonathan the son of Asahel and Jahzeiah the son of Tikvah stood up against this matter; and Meshullam and Shabbethai the Levite helped them. And the children of the captivity did so. And Ezra the priest, with certain heads of fathers' houses, withdrew and sat down in the first day of the tenth month to examine the matter. And they were finished with all the men that had married foreign women by the first day of the first month.

—Ezra, Chapter 10 (1-17).

## NEHEMIAH נְחֶמְיָה

### NEHEMIAH THE CUPBEARER

THE words of Nehemiah the son of Hacaliah:

Now it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the castle, that Hanani, one of my brethren, came out of Judah, he and certain men; and I asked them concerning the Jews that had escaped, that were left of the captivity, and concerning Jerusalem. And they said unto me: "The remnant that are left of the captivity there in the province are in great affliction and reproach; the wall of Jerusalem also is broken down, and the gates thereof are burned with fire." And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days; and I fasted and prayed before the God of heaven, and said: "I beseech Thee, O LORD, the God of heaven, the great and awful God, that keepeth covenant and mercy with them that love Him and keep His commandments; let Thine ear now be attentive, and Thine eyes open, that Thou mayest hearken unto the prayer of Thy servant, which I pray before Thee at this time, day and night, for the children of Israel Thy servants, while I confess the sins of the children of Israel, which we have sinned against Thee; yea, I and my father's house have sinned. We have dealt very corruptly against Thee, and have not kept the commandments, nor the statutes, nor the ordinances which Thou didst command Thy servant Moses.

"Remember, I beseech Thee, the word that Thou didst command Thy servant Moses, saying: If ye deal treacher-

ously, I will scatter you abroad among the peoples; but if ye return unto Me, and keep My commandments and do them, though your dispersed were in the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to cause My name to dwell there. Now these are Thy servants and Thy people, whom Thou hast redeemed by Thy great power, and by Thy strong hand. O Lord, I beseech Thee, let now Thine ear be attentive to the prayer of Thy servant, and to the prayer of Thy servants, who delight to fear Thy name; and prosper, I pray Thee, Thy servant this day, and grant him mercy in the sight of this man." Now I was cupbearer to the King.

—Nehemiah, Chapter 1.

### NEHEMIAH GOES UP FROM BABYLON

AND it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, when wine was before him, that I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. And the king said unto me: "Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart." Then I was very sore afraid. And I said unto the king: "Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?"

Then the king said unto me: "For what dost thou make request?" So I prayed to the God of heaven. And I said unto the king: "If it please the king, and if thy servant have found favour in thy sight, that thou wouldst send me unto Judah, unto the city of my

fathers' sepulchres, that I may build it." And the king said unto me, the queen also sitting by him: "For how long shall thy journey be? and when wilt thou return?" So it pleased the king to send me; and I set him a time.

Moreover I said unto the king: "If it please the king, let letters be given me to the governors beyond the River, that they may let me pass through till I come unto Judah; and a letter unto Asaph the keeper of the king's park, that he may give me timber to make beams for the gates of the castle which appertaineth to the house, and for the wall of the city, and for the house that I shall enter into." And the king granted me, according to the good hand of my God upon me.

—Nehemiah, Chapter 2 (1-8).

### NEHEMIAH COMES TO JERUSALEM

THEN I came to the governors beyond the River, and gave them the king's letters. Now the king had sent with me captains of the army and horsemen. And when Sanballat the Horonite, and Tobiah the Ammonite, heard of it, it grieved them exceedingly, that there was come a man to seek the welfare of the children of Israel. So I came to Jerusalem, and was there three days.

And I arose in the night, I and some few men with me; neither told I any man what my God put into my heart to do for Jerusalem; neither was there any beast with me, save the beast that I rode upon. And I went out by night by the valley gate, even toward the dragon's well, and to the dung gate, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

Then I went on to the fountain gate and to the king's

pool; but there was no place for the beast that was under me to pass. Then went I up in the night in the valley, and viewed the wall; and I turned back, and entered by the valley gate, and so returned. And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

Then said I unto them: "Ye see the evil case that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire; come and let us build up the wall of Jerusalem, that we be no more a reproach." And I told them of the hand of my God which was good upon me; as also of the king's words that he had spoken unto me. And they said: "Let us rise up and build." So they strengthened their hands for the good work.

But when Sanballat the Horonite, and Tobiah the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said: "What is this thing that ye do? will ye rebel against the king?" Then answered I them, and said unto them: "The God of heaven, He will prosper us; therefore we His servants will arise and build; but ye have no portion, nor right, nor memorial, in Jerusalem."

—Nehemiah, Chapter 2 (9-20).

## THE REBUILDING OF THE WALL

BUT it came to pass that, when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. And he spoke before his brethren and the army of Samaria, and said: "What do these feeble Jews? will they restore at will? will they

sacrifice? will they make an end this day? will they revive the stones out of the heaps of rubbish, seeing they are burned?" Now Tobiah the Ammonite was by him, and he said: "Even that which they build, if a fox go up, he shall break down their stone wall."

Hear, O our God; for we are despised; and turn back their reproach upon their own head, for they have vexed Thee before the builders. So we built the wall; and all the wall was joined together unto half the height thereof; for the people had a mind to work.

But it came to pass that, when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the repairing of the walls of Jerusalem went forward, and that the breaches began to be stopped, then they were very wroth; and they conspired all of them together to come and fight against Jerusalem, and to cause confusion therein. But we made our prayer unto our God, and set a watch against them day and night, because of them.

And our adversaries said: "They shall not know, neither see, till we come into the midst of them, and slay them, and cause the work to cease." Therefore set I in the lowest parts of the space behind the wall, in the open places, I even set the people after their families with their swords, their spears, and their bows. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people: "Be not ye afraid of them; remember the LORD, who is great and awful, and fight for your brethren, your sons and your daughters, your wives and your houses."

And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel



to nought, that we returned all of us to the wall, every one unto his work. And it came to pass from that time forth, that half of my servants wrought in the work, and half of them held the spears, the shields, and the bows, and the coats of mail; and the rulers were behind all the house of Judah. They that builded the wall and they that bore burdens laded themselves; every one with one of his hands wrought in the work, and with the other held his weapon; and the builders, every one had his sword girded by his side, and so builded.

And he that sounded the horn was by me. And I said unto the nobles, and to the rulers and to the rest of the people: "The work is great and large, and we are separated upon the wall, one far from another; in what place soever ye hear the sound of the horn, resort ye thither unto us; our God will fight for us."

So we wrought in the work; and half of them held the spears from the rising of the morning till the stars appeared. Likewise at the same time said I unto the people: "Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and may labour in the day." So neither I, nor my brethren, nor my servants, nor the men of the guard that followed me, none of us put off our clothes, every one that went to the water had his weapon.

—Nehemiah, Chapters 3 (33–38), 4.

## FREEDOM FOR THE PEOPLE AND THE LAND

THEN there arose a great cry of the people and of their wives against their brethren the Jews. For there were that said: "We, our sons and our daughters, are many; let us get for them corn, that we may eat and live." Some

also there were that said: "We are mortgaging our fields, and our vineyards, and our houses; let us get corn, because of the dearth." There were also that said: "We have borrowed money for the king's tribute upon our fields and our vineyards. Yet now our flesh is as the flesh of our brethren, our children as their children; and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage already; neither is it in our power to help it; for other men have our fields and our vineyards."

And I was very angry when I heard their cry and these words. Then I consulted with myself, and contended with the nobles and the rulers, and said unto them: "Ye lend upon pledge, every one to his brother." And I held a great assembly against them. And I said unto them; "We, after our ability, have redeemed our brethren the Jews, that sold themselves unto the heathen; and would ye nevertheless sell your brethren, and should they sell themselves unto us?" Then held they their peace, and found never a word.

Also I said: "The thing that ye do is not good; ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies? And I likewise, my brethren and my servants, have lent them money and corn. I pray you, let us leave off this exaction. Restore, I pray you, to them, even this day, their fields, their vineyards, their oliveyards, and their houses, also the hundred pieces of silver, and the corn, the wine, and the oil, that ye exact of them."

Then said they: "We will restore them, and will require nothing of them; so will we do, even as thou sayest." Then I called the priests, and took an oath of them, that

they should do according to this promise. Also I shook out my lap, and said: "So God shake out every man from his house, and from his labour, that performeth not this promise; even thus be he shaken out, and emptied." And all the congregation said: "Amen", and praised the LORD. And the people did according to this promise.

Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren have not eaten the bread of the governor. But the former governors that were before me laid burdens upon the people, and took of them for bread and wine above forty shekels of silver; yea, even their servants lorded over the people; but so did not I, because of the fear of God. Yea, also I set hand to the work of this wall, neither bought we any land; and all my servants were gathered thither unto the work.

Moreover there were at my table of the Jews and the rulers a hundred and fifty men, beside those that came unto us from among the nations that were round about us. Now that which was prepared for one day was one ox and six choice sheep, also fowls were prepared for me; and once in ten days store of all sorts of wine; yet for all this I demanded not the bread of the governor, because the service was heavy upon this people. Remember unto me, O my God, for good, all that I have done for this people.

—Nehemiah, Chapter 5.

## THE PLOTS OF SANBALLAT

Now it came to pass, when it was reported to Sanballat and Tobiah, and to Geshem the Arabian, and unto the rest of our enemies, that I had builded the wall, and that there was no breach left therein—though even unto that time I had not set up the doors in the gates—that Sanballat and Geshem sent unto me, saying: “Come, let us meet together in one of the villages in the plain of Ono.” But they thought to do me mischief. And I sent messengers unto them, saying: “I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you?” And they sent unto me four times after this sort; and I answered them after the same manner.

Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand; wherein was written: “It is reported among the nations, and Geshem saith it, that thou and the Jews think to rebel; for which cause thou buildest the wall; and thou wouldst be their king, even according to these words. And thou hast also appointed prophets to proclaim of thee at Jerusalem, saying: There is a king in Judah; and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.” Then I sent unto him, saying: “There are no such things done as thou sayest, but thou feignest them out of thine own heart.” For they all would have us afraid, saying: “Their hands shall be weakened from the work, that it be not done.”

And as for me, I went unto the house of Shemaiah the son of Delaiah the son of Mehetabel, who was shut up; and he said: “Let us meet together in the house of God,

within the temple, and let us shut the doors of the temple; for they will come to slay thee; yea, in the night will they come to slay thee." And I said: "Should such a man as I flee? and who is there, that, being such as I, could go into the temple and live? I will not go in." And I discerned, and, lo, God had not sent him; for he pronounced this prophecy against me, whereas Tobiah and Sanballat had hired him. For this cause was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might taunt me. Remember, O my God, Tobiah and Sanballat according to their works, and also the prophetess Noadiah, and the rest of the prophets, that would have me put in fear.

So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days. And it came to pass, when all our enemies heard thereof, that all the nations that were about us feared, and were much cast down in their own eyes; for they perceived that this work was wrought of our God.

Moreover in those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them. For there were many in Judah sworn unto him, because he was the son-in-law of Shecaniah the son of Arah; and his son Jehohanan had taken the daughter of Meshullam the son of Berechiah to wife. Also they spoke of his good deeds before me, and reported my words to him. And Tobiah sent letters to put me in fear.

—Nehemiah, Chapter 6.

## THE WALL REBUILT—PEOPLE REGISTERED

Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed, that I gave my brother Hanani, and Hananiah the governor of the castle, charge over Jerusalem; for he was a faithful man, and feared God above many. And I said unto them: "Let not the gates of Jerusalem be opened until the sun be hot; and while they stand on guard, let them shut the doors, and bar ye them; and let watches be appointed of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house."

Now the city was wide and large; but the people were few therein, and the houses were not builded. And my God put into my heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found the book of the genealogy of them that came up at the first, and I found written therein:

"The whole congregation together was forty and two thousand three hundred and threescore, beside their men-servants and their maid-servants, of whom there were seven thousand three hundred thirty and seven; and they had two hundred forty and five singing men and singing women. Their horses were seven hundred thirty and six; their mules, two hundred forty and five; their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty.

"And some from among the heads of fathers' houses gave unto the work. The governor gave to the treasury a thousand darics of gold, fifty basins, five hundred and

thirty priests' tunics. And some of the heads of fathers' houses gave into the treasury of the work twenty thousand darics of gold, and two thousand and two hundred pounds of silver. And that which the rest of the people gave was twenty thousand darics of gold, and two thousand pounds of silver, and threescore and seven priests' tunics.

"So the priests, and the Levites, and the porters, and the singers, and some of the people, and all Israel, dwelt in their cities."

—Nehemiah, Chapter 7 (1-5; 66-73).

### EZRA READS THE LAW

AND when the seventh month was come, and the children of Israel were in their cities, all the people gathered themselves together as one man into the broad place that was before the water gate; and they spoke unto Ezra the scribe to bring the book of the Law of Moses, which the LORD had commanded to Israel. And Ezra the priest brought the Law before the congregation, both men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the broad place that was before the water gate from early morning until midday, in the presence of the men and the women, and of those that could understand; and the ears of all the people were attentive unto the book of the Law.

And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Uriah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchijah, and Hashum,

and Hashbaddanah, Zechariah, and Meshullam. And Ezra opened the book in the sight of all the people—for he was above all the people—and when he opened it, all the people stood up. And Ezra blessed the LORD, the great God. And all the people answered: "Amen, Amen", with the lifting up of their hands; and they bowed their heads, and fell down before the LORD with their faces to the ground.

Also the Levites caused the people to understand the Law; and the people stood in their place. And they read in the book, in the Law of God, distinctly; and they gave the sense, and caused them to understand the reading.

And Nehemiah, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people: "This day is holy unto the LORD your God; mourn not, nor weep." For all the people wept, when they heard the words of the Law. Then he said unto them: "Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared; for this day is holy unto our Lord; neither be ye grieved; for the joy of the LORD is your strength." So the Levites stilled all the people, saying: "Hold your peace, for the day is holy; neither be ye grieved." And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

And on the second day were gathered together the heads of fathers' houses of all the people, the priests, and the Levites, unto Ezra the scribe, even to give attention to the words of the Law. And they found written in the Law, how that the Lord had commanded by Moses, that the children of Israel should dwell in booths in the



feast of the seventh month; and that they should publish and proclaim in all their cities, and in Jerusalem, saying: "Go forth unto the mount, and fetch olive branches, and branches of wild olive, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written."

So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the broad place of the water gate, and in the broad place of the gate of Ephraim. And all the congregation of them that were come back out of the captivity made booths, and dwelt in the booths; for since the days of Joshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness. Also day by day, from the first day unto the last day, he read in the book of the Law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the ordinance.

—Nehemiah, Chapter 8.

## THE PEOPLE AND THE LEVITES CONFESS

Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackcloth, and earth upon them. And Israel separated themselves from all foreigners, and stood and confessed their sins, and the iniquities of their fathers. And they stood up in their place, and read in the book of the Law of the LORD their God a fourth part of the day, and another fourth part they confessed, and prostrated themselves before the LORD their God.

Then stood up upon the platform Levites, and cried

with a loud voice unto the LORD their God. Then the Levites said: "Stand up and bless the LORD your God from everlasting to everlasting; and let them say: Blessed be Thy glorious Name, that is exalted above all blessing and praise.

"Thou art the LORD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee. Thou art the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; and foundest his heart faithful before Thee, and madest a covenant with him to give the land of the Canaanite, the Hittite, the Amorite, and the Perizzite, and the Jebusite, and the Girgashite, even to give it unto his seed, and hast performed Thy words; for Thou art righteous.

"And Thou sawest the affliction of our fathers in Egypt, and heardest their cry by the Red Sea; and didst show signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land; for Thou knewest that they dealt proudly against them; and didst get Thee a name, as it is this day. And Thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their pursuers Thou didst cast into the depths, as a stone into the mighty waters.

"Moreover in a pillar of cloud Thou didst lead them by day; and in a pillar of fire by night, to give them light in the way wherein they should go. Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right ordinances and laws of truth, good

statutes and commandments; and madest known unto them Thy holy sabbath, and didst command them commandments, and statutes, and a law, by the hand of Moses Thy servant; and gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and didst command them that they should go in to possess the land which Thou hadst lifted up Thy hand to give them.

"But they and our fathers dealt proudly, and hardened their neck, and hearkened not to Thy commandments, and refused to hearken, neither were mindful of Thy wonders that Thou didst among them; but hardened their neck, and in their rebellion appointed a captain to return to their bondage; but Thou art a God ready to pardon, gracious and full of compassion, slow to anger, and plenteous in mercy, and forsookest them not. Yea, when they had made them a molten calf, and said: This is thy God that brought thee up out of Egypt, and had wrought great provocations; yet Thou in Thy manifold mercies forsookest them not in the wilderness; the pillar of cloud departed not from over them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go.

"Thou gavest also Thy good spirit to instruct them, and withheldest not Thy manna from their mouth, and gavest them water for their thirst. Yea, forty years didst Thou sustain them in the wilderness, and they lacked nothing; their clothes waxed not old, and their feet swelled not.

"Moreover Thou gavest them kingdoms and peoples, which Thou didst allot quarter by quarter; so they possessed the land of Sihon, even the land of the king of Heshbon, and the land of Og king of Bashan. Their

children also didst Thou multiply as the stars of heaven, and didst bring them into the land, concerning which Thou didst say to their fathers, that they should go in to possess it. So the children went in and possessed the land, and Thou didst subdue before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the peoples of the land, that they might do with them as they would. And they took fortified cities, and a fat land, and possessed houses full of all good things, cisterns hewn out, vineyards, and oliveyards, and fruit-trees in abundance; so they did eat, and were filled, and became fat, and luxuriated in Thy great goodness.

“Nevertheless they were disobedient, and rebelled against Thee, and cast Thy law behind their back, and slew Thy prophets that did forewarn them to turn them back unto Thee, and they wrought great provocations. Therefore Thou didst deliver them into the hand of their adversaries, who distressed them; and in the time of their trouble, when they cried unto Thee, Thou heardest from heaven; and according to Thy manifold mercies Thou gavest them saviours who might save them out of the hand of their adversaries. But after they had rest, they did evil again before Thee; therefore didst Thou leave them in the hand of their enemies, so that they had the dominion over them; yet when they returned, and cried unto Thee, many times didst Thou hear from heaven, and deliver them according to Thy mercies; and didst forewarn them, that Thou mightest bring them back unto Thy law; yet they dealt proudly, and hearkened not unto Thy commandments, but sinned against Thine ordinances, which if a man do, he shall live by them, and

presented a stubborn shoulder, and hardened their neck, and would not hear.

"Yet many years didst Thou extend mercy unto them, and didst forewarn them by Thy spirit through Thy prophets; yet would they not give ear; therefore gavest Thou them into the hand of the peoples of the lands. Nevertheless in Thy manifold mercies Thou didst not utterly consume them, nor forsake them; for Thou art a gracious and merciful God."

—Nehemiah, Chapter 9 (1-31).

## RULERS AND PEOPLE RENEW THE COVENANT

"Now therefore, our God, the great, the mighty, and the awful God, who keepest covenant and mercy, let not all the travail seem little before Thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all Thy people, since the time of the kings of Assyria unto this day. Howbeit Thou art just in all that is come upon us; for Thou hast dealt truly, but we have done wickedly; neither have our kings, our princes, our priests, nor our fathers, kept Thy law, nor hearkened unto Thy commandments and Thy testimonies, wherewith Thou didst testify against them. For they have not served Thee in their kingdom, and in Thy great goodness that Thou gavest them, and in the large and fat land which Thou gavest before them, neither turned they from their wicked works.

"Behold, we are servants this day, and as for the land that Thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it. And it yieldeth much increase unto the kings whom Thou

hast set over us because of our sins; also they have power over our bodies, and over our cattle, at their pleasure, and we are in great distress."

And yet for all this we make a sure covenant, and subscribe it; and our princes, our Levites, and our priests, set their seal unto it.

And the rest of the people, the priests, the Levites, the porters, the singers, and all they that had separated themselves from the peoples of the lands unto the law of God, their wives, their sons, and their daughters, every one that had knowledge and understanding; they cleaved to their brethren, their nobles, and entered an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and His ordinances and His statutes; and that we would not give our daughters unto the peoples of the land, nor take their daughters for our sons; and if the peoples of the land bring ware or any victuals on the sabbath day to sell, that we would not buy of them on the sabbath, or on a holy day; and that we would forego the seventh year, and the exaction of every debt.

Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God.

—Nehemiah, Chapters 9 (32–37), 10 (1; 29–33).

## ORDINANCES INTRODUCED BY NEHEMIAH

THEY read in the book of Moses in the hearing of the people; and therein was found written, that an Ammonite and a Moabite should not enter into the assembly of God for ever; because they met not the children of Israel with

bread and with water, but hired Balaam against them, to curse them; howbeit our God turned the curse into a blessing. And it came to pass, when they had heard the law, that they separated from Israel all the alien mixture.

Now before this, Eliashib the priest, who was appointed over the chambers of the house of our God, being allied unto Tobiah, had prepared for him a great chamber, where aforetime they laid the meal-offerings, the frankincense, and the vessels, and the tithes of the corn, the wine, and the oil, which were given by commandment to the Levites, and the singers, and the porters; and the heave-offerings for the priests. But in all this time I was not at Jerusalem; for in the two and thirtieth year of Artaxerxes king of Babylon I went unto the king, and after certain days asked I leave of the king; and I came to Jerusalem, and understood the evil that Eliashib had done for Tobiah, in preparing him a chamber in the courts of the house of God. And it grieved me sore; therefore I cast forth all the household stuff of Tobiah out of the chamber. Then I commanded, and they cleansed the chambers; and thither brought I again the vessels of the house of God, with the meal-offerings and the frankincense.

And I perceived that the portions of the Levites had not been given them; so that the Levites and the singers, that did the work, were fled every one to his field. Then contended I with the rulers, and said: "Why is the house of God forsaken?" And I gathered them together, and set them in their place. Then brought all Judah the tithe of the corn and the wine and the oil unto the treasuries. And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the

Levites, Pedaiah; and next to them was Hanan the son of Zaccur, the son of Mattaniah; for they were counted faithful, and their office was to distribute unto their brethren. Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the wards thereof.

In those days saw I in Judah some treading winepresses on the sabbath, and bringing in heaps of corn, and lading asses therewith; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day; and I forewarned them in the day wherein they sold victuals. There dwelt men of Tyre also therein, who brought in fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them: "What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath."

And it came to pass that, when the gates of Jerusalem began to be dark before the sabbath, I commanded that the doors should be shut, and commanded that they should not be opened till after the sabbath; and some of my servants set I over the gates, that there should no burden be brought in on the sabbath day. So the merchants and sellers of all kind of ware lodged outside Jerusalem once or twice. Then I forewarned them, and said unto them: "Why lodge ye about the wall? if ye do so again, I will lay hands on you." From that time forth came they no more on the sabbath. And I commanded the Levites that they should purify themselves, and that



they should come and keep the gates, to sanctify the sabbath day. Remember unto me, O my God, this also, and spare me according to the greatness of Thy mercy.

In those days also saw I the Jews that had married women of Ashdod, of Ammon, and of Moab; and their children spoke half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God: "Ye shall not give your daughters unto their sons, nor take their daughters for your sons, or for yourselves. Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, and he was beloved of his God, and God made him king over all Israel; nevertheless even him did the foreign women cause to sin. Shall we then hearken unto you to do all this great evil, to break faith with our God in marrying foreign women?"

And one of the sons of Joiada, the son of Eliashib the high priest, was son-in-law to Sanballat the Horonite; therefore I chased him from me. Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.

Thus cleansed I them from every thing foreign, and appointed wards for the priests and for the Levites, every one in his work; and for the wood-offering, at times appointed, and for the first-fruits. Remember me, O my God, for good.

—Nehemiah, Chapter 13.